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MANUAL OF THE ARAMAIC LANGUAGE.

MANUAL

OF

THE ARAMAIC LANGUAGE

OF

THE PALESTINIAN TALMUD

GRAMMAR

VOCALIZED TEXT, TRANSLATION AND VOCABULARY

BY

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EDITED FROM THE AUTHOR'S MANUSCRIPT

BY

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WITH INTRODUCTION

BY

DR. A. MINGANA

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INTRODUCTION.

The following pages contain the late Dr. MARSHALL'S work on the Aramaic Language. I had the privilege of perusing the work in MS. and recommended its publication as a useful reading book for students.

Being a posthumous production it has entailed a great amount of labour on the part of the Editor. As it now appears the book compares favourably with other publications of a similar character, and for students with an elementary knowledge of Hebrew it should prove extremely helpful.

Much has lately been advanced on the subject of the pronunciation of Palestinian Aramaic and the correct system of vowels to be used to express it. In my opinion, nothing decisive has so far been written on this matter, and I venture to add that I believe it to be unscientific to elaborate and standardize systems of vocalization, interlinear or otherwise, based on MSS. which are separated by centuries from the people who spoke the original language. In doubtful cases of this kind I am more inclined to follow the system used in Eastern Aramaic, for which we have MSS. as early as the fifth century A. D., than any system of Western Aramaic for which our manuscript authority is of a much later date.

In the present work, with good reason on the Editor's part, the Author's vocalization has not been disturbed.

It is my earnest hope that the late Dr. MARSHALL'S book may stimulate interest in a beautiful language which deserves to be more widely studied.

A. MINGANA.

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EDITOR'S PREFACE.

In preparing the present work, the Author had in view the presentation of a Reading Book in the Galilean Aramaic of the Palestinian Talmud, as affording to English students specimens of the dialect most closely akin to that spoken by Jesus and His first disciples.

The vocalized text was prepared in order to make the work available to students who had but an elementary acquaintance with the Hebrew and Aramaic of the Old Testament.

The superlinear vocalization, written sublinear, was adopted as a guide, but has not been followed slavishly; a measure of independent treatment is preserved.

The Krotoshin Edition (1866) of the Palestinian Talmud was the one used by the Author, but regard has been paid to alternative readings.

The translation of the Aramaic Fragments into English was meant to assist private students in the interpretation of the text, but a wider circle of English readers may welcome these stories of Jewish religious life in a long past age.

The Grammar contains only what the Author deemed necessary for the elucidation of the text. An index of the subjects of the text and translation provides the student with an easy means of reference.

The work was already in the Press before I accepted the responsibility of editing it, and necessary revision and correction have had to be done at one and the same time on the proof sheets at a considerable distance from the Printer; consequently, slight departures from consistency in literary form, and a few typographical errors have been unavoidable. A list of Additions and Corrections precedes the Grammar.

I have added to the work the pages 24—30, dealing with Numerals, Particles, and The Tone.

The order and description of the Particles are approximately as they appear in the Grammar of C. SCHAAF (1686), and in that of G. DALMAN (2nd. ed., 1905). The MS. of the Author lacked a Table of Contents, and this I have supplied.

I have revised many of the valuable reference numbers in the Vocabulary, but cannot vouch for the accuracy of all.

The figures enclosed in brackets in line with the section number of the Aramaic text indicate chapter, paragraph, page and column, respectively, of the treatises of the Pal. Talmud. These all have been revised.

From sections 117—140 of the text, I have removed the vowels, in order that they may be supplied by the student.

A short list of books of reference has been added and follows the Contents.

I tender my hearty thanks to Dr. A. MINGANA, who has counselled me most generously in the execution of my task.

Miss MARSHALL, the Author's daughter, has given valuable assistance in reading the proofs of the Translation, and I much appreciate her co-operation.

The Publishers and Printers of this work, E. J. BRILL Ltd., Leyden, and their staff, have earned my deepest gratitude for their fine response to the call on their patience and craftsmanship.

J. BARTON TURNER.

Cloughfold, Manchester.

CONTENTS

		Page
GRAMMAR		1—30
	INTRODUCTION	1
I.	PRONOUNS	2—4
	1. Personal Pronouns	2
	2. Demonstrative „	3
	3. Reflexive „	3
	4. Relative „	3
	5. Possessive „	4
	6. Interrogative „	4
	7. Indefinite „	4
II.	NOUNS	5—10
	Gender	5
	Number	5
	Form	6
	Declensions	6—8
	Suffixes to Nouns	9—10
III.	VERBS	10—23
	Preliminary Notes	10—11
	The Perfect	11—12
	„ Imperfect	12, 14—15
	„ Infinitive	15
	„ Participle	15
	The Strong Verb: Examples of Moods and Tenses	12—14
	Guttural Verbs	16
	Pe Nun „	16
	„ Aleph „	17
	„ Yodh „	17
	Ayin Waw „	17—19
	Double Ayin „	19—20
	Lamedh Aleph, Yodh or He	20—21
	Suffixes to Strong Verb	21—23
	„ „ Lamedh Yodh Verb	23

Page

IV. NUMERALS . . . . . 24—25

V. PARTICLES . . . . . 26—29

Ordinary Adverbs . . . . . 26—27
Prepositions 27
Conjunctions . . . . . 27—29
Interjections 29

THE PLACE OF THE TONE . . . . . 29—30

TEXT: FRAGMENTS OF GALILEAN ARAMAIC . . . . . 33—111

TRANSLATION . . . . . 115—200

VOCABULARY . . . . . 203—251

INDEX OF TEXT AND TRANSLATION . . . . . 253—259

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TH. NÖLDEKE, Compendious Syriac Grammar, translated by J. A. CRICHTON. London, 1904.

ADDITIONS AND CORRECTIONS.

Page 7, Line 4 from bottom, read *det.* for *abs.*
„ 12, Line 7, first word, read ה He.
„ 15, last line, read ב for כ.
„ 20, Line 7 from bottom, read 3 for 5.
„ 26, Line 1, read V. Particles. — Ordinary Adverbs.
„ 27, Line 4 after *Indeed* read? Same Line, insert מי *Indeed.*
„ 27, under Prepositions, read עם for עס.
„ 34, Line 1, read 5 (II. 4a).
„ 37, Line 2 from bottom, read in margin, *text* פורדקל.
„ 41, Line 4, begin with רַבָּן גַּמְלִיאֵל.
„ 42, Line 12, read מהגי for מנהגיה *text.*
„ 43, Line 1, before רב read אמר.
„ 44 bottom, after b) and c) read *text.*
„ 45, Line 8, after שְׁמָךְ read אמר ליה.
„ 49 bottom, after b) insert l.
„ 57, Line 8 from bottom, read אמרין.
„ 66, Line 15, read בלבבכון.
„ 68, read 85 (IV. 9:55b, c).
„ 72, Line 5 from bottom, read הטחה.
„ 74, Line 5 from bottom, read תיעביר.
„ 78, read 98, 98a.
„ 79, Line 8, read עבדין.
„ 79, bottom, read 99a (III. 1:58d).
„ 80, Line 2, read ירחא.
„ 80, Line 4, read וְשִׁמְעוֹן; Line 13, read 100a for 100; Line 3 from bottom read 101 (I. 9:60d).
„ 84, Line 3 in 105 read כפים; Line 5 from bottom, read צרכון.
„ 87, Line 4, read דהוינא; last line, read XI. for IX.
„ 90, Line 8 from bottom, third word, read ה for ח.
„ 105, transfer (Hebrew phrase), to follow first word in Line 1.
„ 134, Line 5 in § 53, read *lentils.*
„ 153, Line 3 from bottom, read *comma* for ?.
„ 154, Line 9, read *comma* for ?.
„ 155, Line 2 from bottom, read father-in-law for uncle.
„ 163, under 97, read *Unclean Food,* for Thought & Disease.
„ 172, under 106b, read *A Long Sleep.*
„ 203, Line 8 from bottom, read *homiletical.*
„ 210, Line 15 from bottom, read *ransom.*
„ 212, Line 12 from bottom, read *Galilean.*
„ 213, Line 15 from bottom, read *judicial,*
„ 217, Line 14 from bottom, read *reciter.*

GRAMMAR.

There are four dialects of Aramaic, more or less clearly distinguishable from one another.

1. The Judean Aramaic, which appears (1) in an older form in Biblical Aramaic, in the papyri of Elephantine, and in the Fast Rolls-containing a list of the days on which one may not fast or mourn, and clearly implying a date prior to the destruction of Jerusalem; and (2) in the Targum of Onkelos.
2. Syrian Aramaic, found in the Peshitta and in Christian Syriac literature. The dialect which thus became classic Syriac was originally distinctive of Edessa.
3. Galilean Aramaic, which occurs in the Aramaic words which are transliterated in the New Testament, but chiefly in the anecdotes which are narrated concerning Jewish Rabbis in the Palestinian Talmud. The Targum of the Prophets, by Jonathan ben Uzziel and the so-called Jerusalem Targums of the Pentateuch (of which there are four varieties, two complete and two fragmentary) resemble Onkelos in the Grammar, but in their vocabulary they resemble the Palestinian Talmud. Two other dialects still more remotely related to Pal. Talm. are the Samaritan Targum of the Pentateuch, and the Christian Palestinian. Of the latter, almost the whole of the Gospels are extant, in one or other of three recensions, and recently fragments of the Old Testament and of the Epistles have been discovered unmistakeably of the same dialect.
4. The Babylonian.

I. PRONOUNS.

1. PERSONAL PRONOUNS.

1. Sing.	אֲנָא or נָא	1. Plur.	אֲנַן, rarer נַן
2. Sing.	אַת, rarer אַנְת	2. Plur.	אַתּוּן
3. Sing. *m.*	הוּא	3. Plur. *m.*	אִינוּן
3. Sing. *f.*	הִיא, הִי or אִי	3. Plur. *f.*	אִנּוּן, יִנּוּן, אִינֵין

The initial consonant is often omitted after ו and ד: thus וְנָא for וַאֲנָא and וּ for וְהוּא, and דַּתְּ for דְּאַתְּ.

Substitutes for Personal Pronoun. 1. For "me", in humble speech, we have "this man". 2. For "thou", in oaths and curses, we have "that man" (§ 12). 3. For "thou", in reverence, we have "*my lord*" מָרִי; "*my teacher*" רַבִּי. 4. When a man speaks politely of his wife, he says "*she of my house*" דְּאִתְּתָא דְּבֵיתָא. 5. When a man wishes to say something unfavourable of another, he affirms or wishes it of that man's "enemies".

The Accusative Pronoun is sometimes affixed to the Verb as in Hebrew. Hebrew uses אֶת to mark the Accusative, and the Targum of Onkelos imitates this by יָת; but in Gal. Aram. this is scarcely ever used; though it does use this form as a detached Acc. pronoun with Suffixes, as אֹתִי in Hebrew:

יָתִי	me	יָתָנָא (o)	us
יָתָךְ	thee *m.*	יָתְכוֹן	you
יָתָיךְ	thee *f.*		
יָתֵיהּ	him	יָתוֹן, יָתְהוֹן	them.
יָתַהּ	her		

2. DEMONSTRATIVE PRONOUNS.

this	*m.*	דֵּין דְּנָא	הָדֵין	הָדֵן
this	*f.*	דָּא	הָדָא	
these	*c.*	אִילֵּין	הָלֵּין	
that	*m.*	הַהוּא	הָךְ	הָרָךְ, אִידָךְ יָתֵיהּ
that	*f.*	הַהִיא	הָךְ	יָתַהּ
those		הִינוּן, אִינוּן.		

The initial letters א and ה disappear after the Prefixes ל ו ד ב. In Pal. Talm. דין, דנא, הך, אידך are used only substantively. The others are used both substantively and adjectivally.

"One another" is expressed in Sing. by דֵּין לְדֵין, in Plural by אִילֵּין לְאִילֵּין. Also in Plural by לְפַלְגָּא ... פַּלְגְּהוֹן; especially in Chr. Pal. as Mt. 24[10], Ro. 12[5].

3. REFLEXIVE PRONOUNS.

		נַרְמַן	ourselves
נַרְמָךְ	thyself *m.*	נַרְמֵיכוֹן	yourselves
נַרְמִיךְ	thyself *f.*		
נַרְמֵיהּ	himself	נַרְמֵיהוֹן or נַרְמוֹן	themselves.
נַרְמַהּ	herself		

More rarely we find נפש (as in Heb.) with Suffixes as above.

4. RELATIVE PRONOUNS.

The most ancient form is דִּי, which occurs in Ezra and Dan. In Pal. Tal. we find דְּ = "who" or "which".

As אֲשֶׁר and שְׁ are used, so דְּ is used with Preposition and Suffix: "who in him" דְּבֵיהּ = "in whom"; so "who in them" דְּבְהוֹן = "in whom" pl.

Where Heb. uses Article with Participle הַקֹּטֵל = *he who kills*, Aram. uses דְ: thus דְּאָמַר = *he who says*; or, dropping the א, דָּמַר. The Neuter, "that which" is also expressed by דְ with Participle.

Another peculiar but very frequent usage of דְ is as a Paraphrase for the Genitive. Aramaic has a Construct state which occurs very often in the Targums. In free composition דְ is far more frequent: thus *"the servants of the King"* may be עַבְדֵי מַלְכָא, or עַבְדַיָּא דְמַלְכָא, or עַבְדּוֹי דְמַלְכָא = *"his servants of the King"*.

"He who" is expressed by מָאן דְ: הַהוּא דְ: אֲחָן דְ: הָדֵין דְ

"She who" „ „ „ הַהִיא דְ: הָדָא דְ

"Those who" „ „ „ אִילֵּין דְ: הִלֵּין דְ

"That which" „ „ „ כָּל מָה דְ: הִיא דְ: מָה דְ

5. POSSESSIVE PRONOUNS.

דִּידִי	my	דִּידַן	our
דִּידָךְ	thy	דִּידְכוֹן	your
דִּידֵיהּ	his	דִּידְהוֹן	their
דִּידַהּ	her		

This is additional to the Pronominal Suffix which may be appended to any Noun, as in Hebrew.

6. INTERROGATIVE PRONOUNS.

מַאן	who?	מָה	what?
דְּמַאן	whose?	לְמָה	why?
לְמַאן	to whom?	כְּמָה	how much?

Which? (German "welcher"?) הַיְדֵין *m.* הַיְדָא *f.* אַיְלֵּין *Pl.*

7. INDEFINITE PRONOUNS.

חַד, some one, a certain —; מִלָּה or מִלָּא, something; כְּלוּם

something, לָא כְלוּם, nothing; אֱנָשׁ, some one. אִית דְּ there are some who, לֵית דְּ *no one.* אִינְשֵׁי *they* (French "on"). So also בְּרְיְתָא and עַמָּא (cf. English "people say"). *Every one* כָּל חַד וְחַד or כָּל בַּר נָשׁ וּבַר נָשׁ. *Everything* כָּל מִלָּה. *All,* "the whole" כֻּלָּא. All of it כּוּלֵיהּ. *All of them* כּוּלְהוֹן. *Somebody* פְּלָנִי or פְּלָנְיָא.

Another	אוּחְרָן	*m.* Sing.	חוֹרָן	
„	אוּחֳרִי	*f.* Sing.	חוֹרִי	
„	אוּחֳרָנִין	*m.* Plur.	חוֹרָנִין	
„	אוּחֳרָנִיתָא	*f.* Plur.	חוֹרָנִיתָא	

II. NOUNS.

Aramaic Nouns have two Genders: Masculine and Feminine; two Numbers: Singular and Plural (the Dual not being found); and three States: indeterminate, determinate or emphatic, and construct.

Gender: The Masc. has no distinctive ending. It invariably ends in a consonant, except in the Nouns derived from Verbs that end in י or א. The Feminine almost always ends, even in the indeterminate form, in א or ו. The distinction of sex is generally observed, but there are a few Nouns which end in a consonant and which are names of things, that are Feminine: as יַד *hand*, אֶבֶן *stone*, נוּר *fire*, קֶרֶן *horn*, רוּחַ *spirit.*

Number: The rule is, the Masculine Nouns form their Plural in ין and Feminines in ן. Occasionally this rule is disregarded in both directions. There are a few Masc. Nouns which form their Plural in ן: as אֲבָהָן from אָב *father*, אֲרְיָוָן from אַרְיֵה *lion*, שְׁמָהָן from שֵׁם *name.* There are also a few Fem. Nouns whose

Plural ends in ין as גַּפִּין from גַּפָּא *wing*, כִּכְּרִין from כִּכַּר *talent*, עִלְעִין from עִלַּע *rib*, גִּנִּין from גִּנָּא *garden*, and מִלִּין from מִלָּא *word*.

The final ן of the Pl. Abs. is often dropped, e. g., מָנֵי for מָנִין (§ 13); דִּיקְלֵי (§ 23); רוּמָאֵי (§ 37).

Form. The Absolute form does not occur nearly so frequently as the Determinate, still it is more frequent in Galilean than in Syriac.

The Construct is far from rare in Galilean, though side by side with this we have the use of דְּ: (1) after the Construct; (2) after the absolute; (3) after the governing Noun with a Suffix superfluously attached: thus "the eve of the Sabbath" may be expressed:

עֲרוּבַת שַׁבַּתָּא
עֲרוּבַת דְּשַׁבַּתָּא
עֲרוּבְתָּא דְּשַׁבַּתָּא
עֲרוּבְתַהּ דְּשַׁבַּתָּא

The Determinate from is found in all Aramaic dialects, and has in the main the same force as the prefixed article הַ in Hebrew. It consists in appending אָ to the construct state.

DECLENSION OF SIMPLE MONOSYLLABLE.

		Masculine "good"	Feminine
Sing.	abs.	טָב	טָבָא
	const.	טַב	טַבַת
	det.	טָבָא	טָבְתָּא
Plur.	abs.	טָבִין	טָבָן
	const.	טָבֵי	טָבַת
	det.	טָבַיָּא	טָבָתָא

DECLENSION OF NOUNS WITH UNCHANGEABLE PENULT.

		Masculine	Feminine
Sing.	abs.	אִמַּר "lamb"	אִמְּרָא
	const.	אִמַּר	אִמְּרַת
	det.	אִמְּרָא	אִמַּרְתָּא
Plur.	abs.	אִמְּרִין	אִמְּרָן
	const.	אִמְּרֵי	אִמְּרָת
	det.	אִמְּרַיָּא	אִמַּרְתָּא

DECLENSION OF SEGOLATE NOUNS.

Sing.	abs.	מֶלֶךְ	king	מַלְכָּה	queen
	const.	מֶלֶךְ		מַלְכַּת	
	det.	מַלְכָּא		מַלְכְּתָא	
Plur.	abs.	מַלְכִין		מַלְכָן	
	const.	מַלְכֵי		מַלְכָת	
	det.	מַלְכַיָּא		מַלְכְּתָא	

DECLENSION OF NOUNS ENDING IN י OR ו.

Sing.	abs.	טְלֵי	boy	טַלְיָה	girl
	const.	טְלֵי		טַלְיַת	
	det.	טַלְיָא		טְלִיתָא	
Plur.	abs.	טְלַיִן		טַלְיָן	
	const.	טַלְיֵי		טַלְיָת	
	~~abs.~~ det.	טְלַיָּא		טַלְיָתָא	

Sing.	abs.	רָעֵי	shepherd	מַלְכוּ	Kingdom
	const.	רָעֵי		מַלְכוּת	
	det.	רָעַיָּא		מַלְכוּתָא	

Plur.	abs.	רְעָיִן	מַלְכִין
	const.	רַעֲוֵי	מַלְכְוָת
	det.	רְעַיְתָא	מַלְכְוָתָא

GENTILIC NOUNS.

		Masculine		Feminine	
Sing.	abs.	מִצְרַי	Egyptian	מִצְרִיָה	
	det.	מִצְרָאָה		מִצְרִיְתָא	
Plur.	abs.	מִצְרָאיִין		מִצְרִין	
	det.	מִצְרָיָא		מִצְרִיְתָא	
Sing.	abs.	יְהוּדַי	Jew	יְהוּדָאָה	Jewess
	det.	יְהוּדָאָה		יְהוּדִיְתָא	
Plur.	abs.	יְהוּדָאִין		יְהוּדִיִין	
	det.	יְהוּדָיָא		יְהוּדִיְתָא	

SOME IRREGULAR NOUNS FREQUENTLY USED.

		Absolute	Construct	Determinate	
Sing.	*m.*	אָב	אַב	אַבָּא	father
Plur.	*m.*	אֲבָהָן	אֲבָהַת	אֲבָהְתָא	
Sing.	*f.*	אֵם		אִמָּא	mother
Plur.	*f.*		אִמְהַת	אִמְהָתָא	
Sing.	*m.*	בַּר	בַּר	בְּרָא	son
Plur.	*m.*	בְּנִין	בְּנֵי	בְּנַיָּא	
Sing.	*f.*	בְּרַת	בְּרַת	בַּרְתָּא	daughter
Plur.	*f.*	בְּנָן	בְּנָת	בְּנָתָא	
Sing.	*m.*	אַח	אֲחֵי	אֲחָא	brother
Plur.	*m.*	אַחִין	אֲחֵי		
Sing.	*f.*	אִתָּא	אִתַּת	אִ[נ]ְתְּתָא	wife
Plur.	*f.*	נְשִׁין	נְשֵׁי	נְשַׁיָּא	

SUFFIXES TO NOUNS.

1. To Sing. Masc.

מֶלֶךְ	king		
מַלְכִּי	my king	מַלְכֵּנוּ	our king
מַלְכְּךָ	thy *m.* king	מַלְכְּכֶם	your *m.* king
מַלְכֵּךְ	thy *f.* „	מַלְכְּכֶן	your *f.* „
מַלְכּוֹ	his king	מַלְכָּם[ה]ן	their *m.* „
מַלְכָּהּ	her king	מַלְכֵּיהֶן	their *f.* „

2. To Plural Masc.

מַלְכִים	kings		
מַלְכַי	my kings	מַלְכֵינוּ	our kings
מַלְכֶיךָ	thy *m.* kings	מַלְכֵיכֶם	your *m.* kings
מַלְכַיִךְ	thy *f.* „	מַלְכֵיכֶן	your *f.* „
מַלְכָיו	his kings	מַלְכֵיהֶם	their *m.* „
מַלְכֶיהָ	her „	מַלְכֵיהֶן	their *f.* „

3. To Sing. Fem.

מַלְכָּה	queen		
מַלְכָּתִי	my queen	מַלְכָּתֵנוּ	our queen
מַלְכָּתְךָ	thy *m.* queen	מַלְכַתְכֶם	your *m.* queen
מַלְכָּתֵךְ	thy *f.* „	מַלְכַתְכֶן	your *f.* „
מַלְכָּתוֹ	his queen	מַלְכַתָּם	their *m.* „
מַלְכָּתָהּ	her „	מַלְכַתָּהֶן	their *f.* „

4. To Plural Fem.

מַלְכָן	queens		
מַלְכָתִי	my queens	מַלְכָתַן	our queens
מַלְכָתָךְ	thy *m.* queens	מַלְכָתְכוֹן	your
מַלְכָתִיךְ	thy *f.* „		
מַלְכָתֵיהּ	his queens	מַלְכָתְהוֹן	their
מַלְכָתַהּ	her „		

III. VERBS.

In Aramaic the same seven modifications occur as in Hebrew, only with slightly different names: Peal, with its Passive, Ithpeel; Pael, with its Passive, Ithpael; and Aphel, with its Passive, Ittaphal — the only difference being the Passive Ittaphal instead of the reflexive Hithpael.

The simplest form, 3. Sing. *m.* Peal, is קְטַל, instead of קָטַל in Hebrew.

The Hebrew Niphal נִקְטַל is displaced by Ithpeel, אִתְקְטֵל.

The Hebrew Piel קִטֵּל becomes Pael קַטֵּל, and Pual קֻטַּל disappears in favour of a more regular form, Ithpael אִתְקַטֵּל.

The Hebrew Hiphil, which presents Ḥireq as the first vowel only in Perf. Qal.-having Pathaḥ in all other Moods and Tenses, appears in Aramaic as Aphel אַקְטֵל. But, in the Aramaic of Daniel, of the Elephantine Papyri and of the Pal. Talm. we have also the form Haphel.

The Passive of Aphel, namely Ittaphal אִתְקַטַּל is somewhat rare.

In addition to the above, there are, as in Hebrew, other forms which are much more infrequent:

Poel, as סוֹבֵר to carry, רוֹקֵן to empty.
Palel, as עַרְבֵּב to confound, שַׁרְטֵט to trace.
Palpel, as טַלְטֵל to carry, רַבְרֵב to be great.
Shaphel, as שַׁעְבֵּד to subdue, שֵׁיזֵיב to rescue.
Peil occurs with a few Verbs as Passive or Reflexive of Peal, as נְהִיר (in § 33) to remember; chiefly however in Participles.

The ת of the Prefix of the Passive אִת is transposed with the initial radical, in Verbs commencing with צ and ז. Also with initial צ, the ת becomes ט; and with initial ז, the ת becomes ד: thus אִצְטַמֵּת from צְמַת to assemble and אִזְדַּמֵּן from זְמַן to prepare. Before Verbs commencing with ג ח ע י ק פ כ מ נ the ת of the Passive Prefix אִת disappears in a Daghesh forte, and the Prefix is usually אִי, in which the י is probably a *mater lectionis*, to ensure that the syllable is vocalized with Ḥireq: thus the Passive of פְּתַח to open, is אִיפְּתַח; of גְּחַךְ to mock, אִיגְּחַק; of בְּעַל to marry, אִיבְּעַל.

The Tenses and Moods are the same as in Hebrew. Perfect, Imperfect, Imperative, Infinitive, Participle (active and passive).

The Perfect. The 3. Sing. fem. usually ends in *ath.* ת_, the Babylonian in א_.

The 2. Sing. masc. ending is often תָּה, side by side with תְּ as the 2. Sing. fem.

In 1. Sing., instead of Hebrew תִּי, Aramaic has ת_ or ית_.

3. Plur. masc. ends in וּן. Onkelos has וּ, Jer. Targg. have often וּן.

3. Plur. fem. ends in ן_ as Jer. Targg., while Onkelos has א_.

2. Plur. masc. and fem. end alike in תּוּן. The Targg. have a fem. ending in תִּין.

1. Plur. ends in נַן, sometimes ן: Onkelos has נָא, Jer. Targg. נַן.

Gal. Aram. puts the accent on the final syllable; exc. in 2. Sing. m. and 1. Plur.

Verbs which are intransitive of the forms קְטֵל and קְטוֹל sometimes have a Prefix known as Prosthetic Aleph.

The Imperfect. The Prefix to the 3. Sing. and Plur. masc. and the 3. Plur. fem. is יְ *yi*. In Syriac this Prefix is ܢ. In Bibl. Aram., these parts of the Verb "to be" הֲוָה, take the Prefix לְ, לֶחְוֵא (Dan. 2^{20}), לֶהְוֵן (2^{43}), לֶהְוֵין (5^{17}). In Gal. Aram., this use of לְ is extended to all Verbs; especially when the Impf. is used in the following senses:

1. a clause expressing design דְּלֵיכוֹל (§ 33);
2. a wish;
3. a possibility;
4. rarely, the future.

N.B. See page 14 for the continuation of *Imperfect*.—Editor.

THE STRONG VERB.

Peal.

	Perfect	Imperfect		Imperative
Sing. 3. *m.*	כְּתַב	יִכְתּוֹב	Sing. 2. *m.*	כְּתוֹב
3. *f.*	כְּתַבַת	תִּכְתּוֹב	2. *f.*	כּוּתְבִין
2. *m.*	כְּתַבְתָּה	תִּכְתּוֹב	Plur. 2	כּוּתְבוּן
2. *f.*	כְּתַבְתְּ	תִּכְתְּבִין		Infinitive
1. com.	כְּתַבֶת	אֶכְתּוֹב		מַכְתּוֹב or מַכְתַּב מִכְתָּבָא
Plur. 3. *m.*	כְּתַבוּן	יִכְתְּבוּן		Participle
3. *f.*	כְּתַבָן	יִכְתְּבָן	Act. *m.* כָּתִיב	*f.* כָּתְבָה
2. com.	כְּתַבְתּוּן	תִּכְתְּבוּן	Pass. *m.* כְּתִיב	*f.* כְּתִיבָה
1. com.	כְּתַבְנָן	נִכְתּוֹב		

Peil, a passive form occurs occasionally (§ 14) 3. Sing. *f.* שְׁנִיצַת "is squeezed".

ITHPEEL.

	Perfect	Imperfect		Imperative
Sing. 3. *m.*	אִיתְכְּתִיב	יִתְכְּתִיב	Sing. 2. *m.*	אִיתְכְּתִיב
3. *f.*	אִיתְכְּתִיבַת	תִּתְכְּתִיב	2. *f.*	אִיתְכַּתְבִין
2. *m.*	אִיתְכַּתְבְתְּ	תִּתְכְּתִיב	Plur. 2.	אִיתְכַּתְבוּן
2. *f.*		תִּתְכַּתְבִין		Infinitive
1. com.	אִיתְכַּתְבִית	אֶתְכְּתִיב		מִתְכַּתְבָא
Plur. 3. *m.*	אִיתְכַּתְבוּן	יִתְכַּתְבוּן		Participle
3. *f.*	אִיתְכַּתְבָן	יִתְכַּתְבָן	Act. *m.*	מִתְכְּתִיב
2. *m.*	אִיתְכַּתְבְתּוּן	תִּתְכַּתְבוּן	*f.*	מִתְכְּתִיבָה
1. com.	אִיתְכַּתְבְנָן	נִתְכְּתִיב		

PAEL.

	Perfect	Imperfect		Imperative
Sing. 3. *m.*	כַּתֵּב	יְכַתֵּב	Sing. 2. *m.*	כַּתֵּב
3. *f.*	כַּתְּבַת	תְּכַתֵּיב	*f.*	כַּתְּבִין
2. *m.*	כַּתֵּיבְתְּ	תְּכַתֵּיב	Plur. 2. *m.*	כַּתְּבוּן
		תְּכַתְּבִין		Infinitive
1. com.	כַּתֵּיבִית	אֲכַתֵּב		מְכַתָּבָא
Plur. 3. *m.*	כַּתְּבוּן	יְכַתְּבוּן		Participle
3. *f.*	כַּתְּבָן	יְכַתְּבָן	Act. *m.*	מְכַתֵּיב
2. *m.*	כַּתַּבְתּוּן	תְּכַתְּבוּן	*f.*	מְכַתְּבָה
1. com.	כַּתַּבְנָן	נְכַתֵּיב	Pass. *m.*	מְכַתַּב
			f.	מְכַתְּבָה

ITHPAAL.

	Perfect	Imperfect		Imperative
Sing. 3. *m.*	אִיתְכַּתַּב	יִתְכַּתַּב	Sing. 2. *m.*	אִיתְכַּתַּב
3. *f.*	אִיתְכַּתְּבַת	תִּתְכַּתַּב	2. *f.*	אִיתְכַּתְּבִין

	Perfect	Imperfect		Imperative
2. *m.*	אִיתְכַּתַּבְתְּ	תִּתְכַּתַּב	Plur. 2. *m.*	אִיתְכַּתְּבוּן
2. *f.*		תִּתְכַּתְּבִין		Infinitive
1. c.	אִיתְכַּתַּבִית	אֶתְכַּתַּב		מִתְכַּתְּבָא
Plur. 3. *m.*	אִיתְכַּתְּבוּן	יִתְכַּתְּבוּן		Participle
3. *f.*	אִיתְכַּתְּבָן	יִתְכַּתְּבָן	Act. *m.*	מִתְכַּתַּב
2. *m.*	אִיתְכַּתַּבְתּוּן	תִּתְכַּתְּבוּן	*f.*	מִתְכַּתְּבָה
1. c.	אִיתְכַּתַּבְנָן	נִתְכַּתַּב		

APHEL.

	Perfect	Imperfect		Imperative
Sing. 3. *m.*	אַכְתִּיב	יַכְתִּיב	Sing. 2. *m.*	אַכְתִּיב
3. *f.*	אַכְתִּיבַת	תַּכְתִּיב	2. *f.*	אַכְתְּבִין
2. *m.*	אַכְתִּיבְתְּ	תַּכְתִּיב	Plur. 2. *m.*	אַכְתְּבוּן
2. *f.*		תַּכְתְּבִין		infinitive
1. c.	אַכְתִּבִית	אַכְתִּיב		מַכְתְּבָא
Plur. 3. *m.*	אַכְתְּבוּן	יַכְתְּבוּן		Participle
3. *f.*	אַכְתְּבָן	יַכְתְּבָן	Act. *m.*	מַכְתִּיב
2. *m.*	אַכְתִּיבְתּוּן	תַּכְתְּבוּן	*f.*	מַכְתְּבָה
1. c.	אַכְתִּיבְנָן	נַכְתִּב	Pass. *m.*	מַכְתַּב
				מַכְתְּבָה

No instances of Ittaphal אִיתַּכְתַּב in the Strong Verb occur in Gal. Aram.

The *Imperfect*, continued from p. 12.

The 3. S. fem. and 2. S. masc. have prefix תְּ (as in Hebrew). 2. S. f. has prefix תְּ and affix ִין (as in Heb. of Ruth 2^{8}, 3^{4}, 3^{18}).

The prefix of the 1st Sing. is א, or אֶי. A peculiarity of Gal. Aram. is that the 1st Plural is often used for the 1st Sing., even when the 1st Sing. Suffix immediately follows. Perhaps an instance of this is traceable in John. 9^{4}: "*We* must work the works of him that sent *me*"; e. g. נִיחוֹת לִי (§ 12).

The 3. Plur. fem. has the Affix ן, and the Prefix *yi* י; occasionally ת.

The 1. Plur. takes the Prefix נ. There are instances in which Gal. Aram. imitates Heb. by affixing א in a cohortative sense.

As in Latin *amaturus sum* is used of the immediate Future, so in Aram. עָתִיד, followed by Infinitive, means "he is about to —".

The Infinitive in all forms of the Verb takes the Prefix מ in Gal. Aram. In Peal the two forms מַכְתַּב and מַכְתּוּב are both found.

The other forms all have the ending ה. Ithpeel מִתְכַּתְּבָה. Pael מְכַתְּבָה Aphel מַכְתְּבָה and so on.

The use of the Inf. to strengthen the verbal notion of the Verb is not uncommon in the Targums, which in many ways imitate the Hebrew, but is extremely rare in free composition.

The Participle. The three Active forms, Peal, Pael, and Aphel, have each two Participles, Active and Passive. Peal Act. כָּתִיב, Pass. כְּתִיב. Pael Act. מְכַתִּיב, Pass. מְכוּתָּב. This Passive occurs regularly in Onkelos, rarely in Pal. Talm. and Midrash, which prefer מְכַתַּב. In Aphel, the Act. Part. is מַכְתִּיב; the Pass. מַכְתַּב and מוּכְתַּב.

The Participle is of very frequent occurrence in Gal. Aram.

1. Standing alone, in Sing. or Plur., it is used of the Present Tense.

2. It occurs very often with הֲוָה in the sense of a Past Continuative.

3. In many instances the Personal Pronoun in an abbreviated form is attached to the Participle, thus קָאֵם אֲנָא *I am standing*, becomes קָאֲמְנָא. יָדַע אַתְּ Thou knowest, becomes יְדַעְתְּ. Similarly שָׁמְעִינַן *we hear*, דָּמְכִיתוּן *ye sleep*, יְדָעִינוּן *they know*. צָבְיְנָא I wish (§ 20).

4. The Participle receives Suffixes: Nominal Suffix when the suffix is the subject of the Verb; Verbal Suffix when it is the object of the Verb.

GUTTURAL VERBS.

Since the Palestinian Talmud is unvocalized, the assignment of vowels is always a matter of some uncertainty. This is specially the case with the Guttural Verbs, and we have to depend almost exclusively on those Targums which have superlinear vowels, as the sublinear vocalization in the printed Editions of the Targums is assimilated entirely to the Hebrew.

In Verbs, פ Guttural, the Guttl. is usually treated as an ordinary consonant. There are isolated cases when the Guttl. takes a compound Sheva and also cases when the Guttural takes a full vowel and the following letter a Daghesh Forte.

In Verbs ע Guttural, when the Guttural should be doubled the preceding vowel is usually lengthened as טָעֲיִין Pael of טען.

In Verbs ל Guttural, the e in Ithpeel, Pael and Aphel becomes a: אִשְׁתְּמַע; תַּבַּר; אַשְׁכַּח.

In Verbs ע and ל Guttl. ר is treated like a Guttl.; thus חַמַּר, Pael of חֲמַר, and תַּבַּר, cited above.

VERBS PE NUN.

In Verbs whose first letter is נ, the rule is that after a Prefix with an open syllable, the Nun disappears, and is compensated for by Daghesh Forte in the second radical. This occurs in the Impft. and Inf. of Peal and in all forms of Aphel and Ittaphal. Thus the Impft. Peal of נְסַב is יִסַּב and the Pft. Aphel of נְפַק is אַפֵּק. Though this is the rule, the instances of the retention of Nun are

somewhat frequent: thus instead of אַפֵּק, we find אַנְפֵּק or הַנְפֵּק.

When the middle radical is a Guttural, the initial Nun is retained before ה and ע, and disappears before ח: thus we find Aphel אַנְהַר and אַנְעִיל, but אַחִית from נְחַת. Inf. Peal מֵיחוֹת (§ 20).

The most unexpected feature in these Verbs is the Imperative: thus נְפַק gives פּוֹק *go out!* and נְחַת, חוֹת *go down!*

VERBS PE ALEPH.

Peal. In Gal. Aram. the א disappears in י in Impft. and Inf. thus: אֲכַל gives Impft. יֵיכוֹל or לֵיכוֹל; Inf. מֵימוֹר of אֲמַר.

Pael. The only Verb which presents any differences from Pe Guttural Verbs is אַלַּף: Pael אַלֵּיף to teach, which drops א after all Prefixes thus: מְאַלְּפָא Inf., becomes מַלְּפָא, and מְאַלֵּיף Part.; becomes מַלֵּיף.

Aphel. The first radical א, in some Verbs, becomes י, in others ו. Thus Aph. pft. of אֲכַל is אֵיכִיל, of אֲבַד is אוֹבִיד. Aph. impft. of אֲכַל is יֵיכֵל or יוֹכֵל, and Inf. of אֲבַד is מוֹבְדָא.

VERBS PE YODH.

Some of these Verbs were (as in Hebrew) originally Pe Waw, while others are originally Pe Yodh.

Peal	יְתַב.	Imv. תֵּיב.	Inf. מֵיתַב.
Peal	יְנַק.	Impf. יֵינֵק.	Inf. מֵינַק.
Aphel	אוֹתֵיב.	Inf. מוֹתְבָא.	Part. מוֹתֵב.
Aphel	אַיְנֵיק.	Inf. מֵינְקָא.	Part. מֵינֵק.

VERBS AYIN WAW.

Of these Verbs there are two classes: Transitive and Intransitive.

The former have ָ in Pft Peal, as קָם *arose*, תָּב *returned*, צָם *fasted*.
The latter have י in Pft Peal, as מִית *died*, סִיב *was old*.

	Peal		Ithpeel	Pael	Aphel
	Perfect		Perfect	Perfect	Perfect
Sing. 3. *m.*	קָם	מִית	אִיתְקַם	קַיֵּים	אוֹקִים, אֲקִים
3. *f.*	קָמַת	מֵיתַת		קַיְּמַת	אֲקִימַת
2. *m.*	קַמְתָּה	מֵיתְתָּ			אֲקִימְתָּ
1. c.	קַמִית	מֵיתִית	אִיתְקַמִית		אֲקִימִית
Plur. 3. *m.*	קָמוּן	מֵיתוּן		קַיְּמוּן	אֲקִימוּן
3. *f.*	קָמָן	מֵיתָן			אֲקִימָן
2. *m.*	קַמְתּוּן				אֲקִימְתּוּן
1. c.	קַמְנָן				אֲקִימְנָן
	Imperfect		Imperfect	Imperfect	Imperfect
Sing. 3. *m.*	יְקוּם	יְמוּת	יִתְקַם	יְקַיֵּים	יְקִים
3. *f.*	תְּקוּם	תְּמוּת			תְּקִים
2. *m.*	תְּקוּם				תְּקִים
2. *f.*	תְּקוּמִין				תְּקִימִין
1. c.	אֵיקוּם				אֲקִים
Plur. 3. *m.*	יְקוּמוּן		יִתְקַמוּן	יְקַיְּמוּן	יְקִימוּן
2. *m.*	תְּקוּמוּן				יְקִימָן
1. c.	נְקוּם				נְקִים
	Imperative		Imperative	Imperative	Imperative
Sing. 2. m.	קוּם			קַיֵּים	אֲקִים
2. *f.*	קוּמִין				
Plur. 2. m.	קוּמוּן			קַיְּמוּ	
	Infinitive		Infinitive	Infinitive	Infinitive
	מֵיקַם	מְמַת	מִתְקַמָא	מְקַיְּמָא	מֵיקָמָא

		Participle		Participle	Participle	Participle
Act.	*m.*	קָאֵים, מֵית	מֵת	מְתָקֵם	מְקַיֵּים	מְקִים
	f.	קָיְמָה				מְקִימָה
Pass.	*m.*	קִים				
	f.	קִימָה				

VERBS DOUBLE AYIN.

		Peal	Pael	Aphel
		Perfect	Perfect	Perfect
Sing.	3. *m.*	עָאל	טַלֵּיל	אַעֵיל
	3. *f.*	עַלַת		אַעֵילַת
	2. *m.*	עַלְתָּא	טַלֵּלְתָּא	אַעֵילְתָּא
	1. c.	עַלִית		אַעֵילִית
Plur.	3. *m.*	עַלוּן		אַעֵילוּן
	3. *f.*	עַלָן		
	2. *m.*	עַלְתּוּן		אַעֵילְתּוּן
	1. c.	עַלְנַן		אַעֵילְנַן
		Imperfect	Imperfect	Imperfect
Sing.	3. *m.*	יֵיעוֹל	יְטַלֵּיל	יַעֵיל
	3. *f.*	תֵּיעוֹל		תַּעֵיל
	2. *m.*	תֵּיעוֹל		תַּעֵיל
	2. *f.*	תֵּיעֲלִין		תַּעֲלִין
	1. c.	אֵיעוֹל		אַעֵיל
Plur.	3. *m.*	יֵיעֲלוּן		יַעֲלוּן
	3. *f.*	יֵיעֲלָן		יַעֲלָן
	2. *m.*	תֵּיעֲלוּן		תַּעֲלוּן
	1. c.	נֵיעוֹל		נַעֵיל

	Peal	Aphel
	Imperative	**Imperative**
Sing. 2. *m.*	עוּל	אַעֵיל
2. *f.*	עוּלִין	אַעֲלִין
Plur. 2. *m.*	עוּלוּן	אַעֲלוּן
	Infinitive	**Infinitive**
	מֵיעוּל	מַעֲלָא
	Participle	**Participle**
Act. *m.*	עָלִיל	מַעֵיל
f.	עָלְלָה	מַעֲלָה
Pass. *m.*	עֲלִיל	
f.	עֲלִילָה	

VERBS LAMEDH ALEPH, YODH OR HE.

	Peal	Ithpeel	Pael	Aphel
	Perfect	**Perfect**	**Perfect**	**Perfect**
Sing. 3. *m.*	חַמָא, חַמִי	אִיתְחַמִי	חַמִי	אַחְמִי
3. *f.*	חַמַת, חַמִית	אִיתְחַמְיַת	חַמְיָת	אַחְמְיַת
2. *m.*	חַמִיתָה	אִיתְחַמִיתָה	חַמִיתָה	אַחְמִיתָא
2. *f.*	חַמִית		חַמִית	
1. c.	חַמִית, חַמְיִית	אִיתְחַמִית	חַמְיִית	אַחְמִית
Plur. 3. *m.*	חַמוּן, חַמְיוּן	אִיתְחַמוּן	חַמוּן	אַחְמוּן
5. *f.*	חַמְיָן	אִיתְחַמְיָן	חַמְיָן	אַחְמְיָן
2. *m.*	חַמִיתוּן	אִיתְחַמְתוּן	חַמִיתוּן	אַחְמִיתוּן
1. c.	חַמִינַן	אִיתְחַמְנַן	חַמִינַן	אַחְמִינַן
	Imperfect	**Imperfect**	**Imperfect**	**Imperfect**
Sing. 3. *m.*	יְחַמִי	יִיח יִתְחַמִי	יְחַמִי	יַחְמִי
3. *f.*	תִּיחַמִי	תִּיח תִּתְחַמִי	תְּחַמִי	תַּחְמִי

	Peal	Ithpeel	Pael	Aphel
	Imperfect	Imperfect	Imperfect	Imperfect
Sing. 2. *m.*	תִּיחֲמִי	תִּתְחַמִּי	תְּחַמִּי	תַּחְמִי
2. *f.*	תִּיחֲמִין	תִּתְחַמִּין	תְּחַמְּיִין	תַּחְמְיִין
1. c.	אִיחֲמִי	אִיח אִתְחַמִּי	אִיחַמִּי	אַחְמִי
Plur. 3. *m.*	יִחְמוֹן	יִתְחַמּוֹן	יְחַמּוֹן	יַחְמוֹן
3. *f.*	יִחְמִיִין	יִתְחַמְן	יְחַמְּיִין	יַחְמְיִין
2. *m.*	תִּחְמוֹן	תִּתְחַמּוֹן	תְּחַמּוֹן	תַּחְמוֹן
1. c.	נִיחֲמִי	נִיחַמִּי נִתְחַמִּי	נְחַמִּי	נַחְמִי
	Imperative	Imperative	Imperative	Imperative
Sing. 2. *m.*	חֲמִי	אִיתְחַמִּי	חַמִּי	אַחְמִי
2. *f.*	חֲמִיי	אִיתְחַמִּיי	חַמִּיי	אַחְמַיי
Plur. 2. *m.*	חֲמוֹן	אִיתְחַמּוֹן	חַמּוֹן	אַחְמוֹן
	Infinitive	Infinitive	Infinitive	Infinitive
	מֵיחֲמִי מֵחְמָא	מִתְחַמְיֵיהּ	מְחַמְיֵיהּ	מַחְמְיֵיא
	Participle	Participle	Participle	Participle
Act. *m.*	חָמִי	מִתְחַמִּי	מְחַמִּי	מַחְמִי
f.	חָמְיָא	מִתְחַמְיָא	מְחַמְיָא	מַחְמְיָא
Pass. *m.*	חֲמִי		מְחַמִּי מְחוֹמִי	
f.	חֲמְיָא		מְחַמְיָא	

STRONG VERB WITH SUFFIXES.

Peal

Perfect

	1. Sing. Suffix	2. Sing. *m.*	3. Sing. *m.*	3. Sing. *f.*
Sing. 3. *m.*	קְטָלִי	קְטָלָךְ	קְטָלֵיהּ	קְטָלַהּ
3. *f.*	קְטָלַתְנִי	קְטָלָתְךְ	קְטָלָתֵיהּ	קְטָלָתַהּ
2. *m.*	קְטָלַתְנִי		קְטָלְתִינֵהּ	קְטָלְתִינַהּ

2. *f.*				
1. c.		קַטַלְתִּיהּ	קַטַלְתֵּךְ	קַטַלְתָּהּ
Plur. 3. *m.*	קַטְלוּנִי	קַטְלוּנָךְ	קַטְלוּהָ	קַטְלוּנָהּ
2. *m.*	קַטַלְתּוּנִי		קַטַלְתּוּהָ	קַטַלְתּוּנָהּ
1. c.		קַטַלְנָתָךְ	קַטַלְנָתָהּ	קַטַלְנָתָהּ

	1. Plur. Suffix	2. Plur. *m.*	3. Plur. *m.*
Sing. 3. *m.*	קַטְלַן		קַטְלוּן
3. *f.*	קַטַלְתַן		קַטַלְתּוּן
2. *m.*	קַטַלְתִּינַן		קַטַלְתִּינוּן
1. c.			קַטַלְתְּנוּן
Plur. 3. *m.*			קַטְלוּנוּן

Peal

Imperfect

	1. Sing. Suff.	2. Sing. *m.*	3. Sing. *m.*	3. Sing. *f.*
Sing. 3. *m.*	יְקַטְלִינִי	יְקַטְלִינָךְ	יְקַטְלִיניהּ	יְקַטְלִינָהּ
Plur. 3. *m.*	יְקַטְלוּנַנִי	יְקַטְלוּנָךְ	יְקַטְלוּניהּ	יְקַטְלוּנָהּ

	1. Plur. Suffix	3. Plur.
Sing. 3. *m.*	יְקַטְלִינַן	יְקַטְלִינוּן
Plur. 3. *m.*	יְקַטְלוּנַן	יְקַטְלוּנוּן

Imperative

	1. Sing. Suff.	3. Sing. *m.*	3. Sing. *f.*	1. Plur.	3. Plur.
Sing. 2. *m.*	קַטְלִי	קַטְלֵיהּ	קַטְלַהּ	קַטְלָן	קַטְלֵן
Plur. 2. *m.*	קַטְלוּנִי	קַטְלוּניהּ	קַטְלוּנָהּ	קַטְלוּנַן	קַטְלוּנוּן

Infinitive.

1. Sing. Suff.	2. Sing. *m.*	3. Sing. *m.*	3. Sing. *f.*	1. Plur.	3. Plur.
מְקַטְלִינִי	מְקַטְלִינָךְ	מְקַטְלִיניהּ	מְקַטְלִינָהּ	מְקַטְלִינַן	מְקַטְלִינוּן

Participle.

Objective Suffix

1. Sing.	2. Sing. *m.*	2. Sing. *f.*	3. Sing. *m.*	3. S. *f.*
פָּרְקִינִי	פָּרָקְךָ	פָּרֵקִיךְ	פָּרְקֵיהּ	פָּרְקָהּ

1. Plur.	2. Plur. *m.*	3. Plur. *m.*
פָּרְקֵנָן	פָּרְקֵכוֹן	פָּרְקֵינוּן

VERBS LAMEDH YODH WITH SUFFIXES.

Peal

Perfect

	1. Sing. Suff.	2. Sing. *m.*	3. Sing. *m.*	3. Sing. *f.*	3. Plur.
Sing. 3. *m.*	חַמָתִנִי		חַמָתֵיהּ	חַמָתַהּ	חַמַיתוּן
3. *f.*			חַמַיתֵיהּ	חַמָתַהּ	
2. *m.*	חַמַיתַנִי		חַמַיתֵיהּ	חַמַיתַהּ	חַמַיתִינוּן
1. c.		חַמֵיתָךְ	חַמֵיתֵיהּ	חַמֵיתַהּ	חַמֵיתוֹן
Plur. 3. *m.*	חַמוּנִי	חַמוּנָךְ	חַמוּנֵיהּ	חַמוּנַהּ	חַמוּנוּן
1. c.			חַמִינָתֵיהּ	חַמִינָתַהּ	חַמִינָתוֹן

Imperfect

Sing. 3. *m.*	יְחַמַינַנִי	יְחַמֵינָךְ	יְחַמֵינֵיהּ	יְחַמֵינַהּ	יְחַמֵינוּן
Plur. 3. *m.*	יְחַמוּנַנִי				

Imperative

Sing. 2. *m.*	חַמֵנִי		חַמֵיתֵיהּ	חַמֵיתַהּ	חַמֵינוּן
Plur. 2. *m.*	חַמוּנִי		חַמוּנֵיהּ	חַמוּנַהּ	

Infinitive

Peal			מְחַמֵינֵיהּ	מְחַמֵינַהּ	
Pael	חַמָיוּתַנִי	חַמָיוּתָךְ			

IV. NUMERALS.

The Cardinals from 3 to 10 are used so that the Masc. Forms go with Fem. Substantives, and Fem. Forms with Mas. Substantives.

With Masc. Subst.

1. חַד. 2. תְּרֵי, תְּרֵין. 3. תְּלָתָא. 4. אַרְבְּעָה. 5. חַמְשָׁא.
6. שִׁיתָּא. 7. שִׁבְעָה. 8. תְּמָנְיָא. 9. תִּשְׁעָא. 10. עַשְׂרָא.

With Fem. Subst.

1. חָדָא. 2. תַּרְתֵּי, תַּרְתֵּין. 3. תְּלַת. 4. אַרְבַּע. 5. חֲמַשׁ.
6. שֵׁית. 7. שְׁבַע, שִׁיב. 8. תְּמָנֵי. 9. תְּשַׁע. 10. עֲשַׂר.

Cardinals from 11 to 19.

With Masc. Subst.

11. חַדְסַר, חַד עֲשַׂר. 12. תְּרֵיסַר. 13. תְּלַת עֲסַר.
14. אַרְבֵּיסַר, אַרְבְּעַת עֲשַׂר. 15. חֲמֵשַׁת עֲשַׂר, חֲמֵיסַר.
16. שִׁית עֲשַׂר, שיתסר. 17. שְׁבְעַת עֲשַׂר.
18. תְּמָנַת עֲסַר, תמניסר. 19. תִּשְׁעַת עֲסַר.

With Fem. Subst.

11. חָדָא עַסְרֵי, חדסרי. 12. תַּרְתֵּי עֲשְׂרֵי, תרתיסרי.
13. תְּלַת עֲשְׂרֵי, תליסרי. 14. אַרְבַּע עֲשְׂרֵי, ארביסרי.
15. חֲמַשׁ עַסְרֵי. 16. שֵׁית עַסְרֵי, שיתסרי.
17. שְׁבַע עַסְרֵי, שבסרי. 18. תְּמָנֵי עֲשְׂרֵי, תמנסרי.
19. תְּשַׁע עַסְרֵי, תשסרי.

The Tens, from 20 to 90 are in the Masc. Form.

20. עֶשְׂרִין. 30. תְּלָתִין. 40. אַרְבְּעִין. 50. חַמְשִׁין.
60. שִׁתִּין. 70. שִׁבְעִין. 80. תְּמָנִין. 90. תִּשְׁעִין.

Hundreds.

100. מְאָה. 200. מָאתַן. 300. תְּלַת מְאָה. 400. אַרְבַּע מְאָה.

Thousands.

1,000. אַלַף. 2,000. תְּרֵין אַלְפִין. 3,000. תְּלָתָא אַלְפִין.
10,000. רִיבּוֹ, det. רִבּוּתָא; pl. רִבְוָן.
60,000. שִׁית רִבְוָן, and שִׁתִּין אַלְפִין.
1,000,000. אַלַף אַלְפִין.

Ordinals.

Masc. Form.

First. קַדְמַיי. *Second.* תִּינְיָין. *Third.* תְּלִיתַאי.

Fem. Form.

First. קַדְמֵיתָא det. *Second.* תִּנְיֵתָא det.

Fractionals.

½. פַּלְגָא. ⅓. תוּלְתָא, תַּלְתוּת c. ¼. רַבְעוּת c.
⅕. חוּמְשָׁא. ⅙. שְׁתוּתָא.

V. ORDINARY ADVERBS.

1. TIME.

כַּדוּ, כַּדוּן	Now.	אֵימַת	When?
הַשְׁתָּא	Now.	עוֹד	Yet, Still.
הַאדָנָא	Now.	תּוּבָן	Yet, Still.
		לְהַל, לְהַלָּא, לְהַלָּן	In future.
		כְּבָר	Long since.
מִיַּד, מִן יַד	At once.	יוֹמָא דֵּין	To-day.
אִתְמָל	Yesterday.	לְמְחַר	To-morrow.

2. PLACE.

עֵיל, עֵילָא	Above.	לְרַע	Below.
תַּתָּא	Under.	בַּר, בָּרָא	Outside.
מְלַגָּיו	Within.	כָּא, הָכָא	Here.
תַּמָּן	There.	אָן, הָן	Where?
הֵיכָן	Where?	הֵיכָא	Where?
הַיְדָא, הַיְדֵי	Where?		

3. RELATION.

אֵיךְ, הֵיךְ	How?	אֵיכֵי, הֵיכֵי, הֵיכִין	How?
כֵּן	Thus, so.	כְּדֵין	As this, so.
הָכְדֵין	Thus, as this, so.		
הָכֵי, אָכֵין, הָכֵין	Thus, so.	לְמָה	Why?
בְּגִין מָא	On account of what?	בְּגִין כֵּן	Therefore.
בִּלְחוֹד	Only.	אֶלָּא	Unless.

4. AFFIRMATION AND NEGATION, POSSIBILITY AND PROBABILITY.

אִין Yes.	לָא No, not.
כְּלוּם Is there any?	דִּילְמָא Perhaps, may be.
מִי, כִּי Indeed? Is there then?	

PREPOSITIONS.

בְּ In.	לְ To.	כְּ As.	כְּוָתֵ As, like.
כְּמִין As, like.		כְּנוֹן Like.	
מִן From.		עַד Unto, as far as.	
גַּבֵּי, גַּב With, by, within.			
גוֹא, גּוֹ In.		עִלָּוֵי, עַל On, upon.	
תּוֹתֵי, תּוּתֵי Under, beneath.		תְּחוֹת, תְּחוּתֵי Under, beneath.	
קֳמֵי, קֳדָם Before.			
חוֹרֵי, אֲחוֹרֵי Behind.		בָּתַר After.	
בֵּינֵי, בֵּין Between.		קֳבֵל Over-against.	
עִם With.		בְּגִין On account of.	
בְּגַלַּל For the sake of.		לְפוּם According to.	
חִילּוּפֵי, חֲלַף Instead of; in behalf of.			

CONJUNCTIONS.

1. TIME.

כַּד, כְּ When.	מִכְּ, מִן דְּ Since.
כְּיָן דְּ When, as then.	אֵימַת דְּ When.
עַד דְּ During, as long as, before.	
עַד דְּלָא Before.	

2. PLACE.

בַּאֲתַר דְ There, where.	אָן דְ ,הָן דְ There, where.

3. CAUSE OR REASON.

מִן דְ ,עַל דְ Because.	דְ Because.
מִן גַּם דְ Because.	בְּדִיל דְ ,בְּגִין דְ Since, because.
מִכְיָן דְ Because.	מִשּׁוּם דְ Because.
מִכְיָן Because.	אַף עַל גַּב דְ Although.

4. PURPOSE.

דִּלָא So as not.	בְּגִין דְ In order that.

5. CONDITION.

אִילוּ If.	אִי ,אִין If.
אִילּוֹלָא ,אִילּוֹלֵי If not.	

6. COMPARISON.

כְּמָה דְ As that.	כְּדְ As, like.
חֵיךְ ,הֵיךְ דְ As.	הֵיכְמָה דְ Just as.

7. STATEMENT AND EXPLANATION.

דְ That, that is.

8. CONNECTION AND SEPARATION.

וְ And. וּ And.

וּ is used always before מ, ב, פ, ו, and before other letters having Shewa, which may then disappear; but excepting gutturals and yodh.

אַף, אוֹף Also. בְּרַם But, yet.

אֶלָּא Except, but. אוֹ Or.

INTERJECTIONS.

הָא See! Behold! וַוי Woe! Alas! הַלְוַאי O that!

THE PLACE OF THE TONE.

In Gal. Aramaic *the tone generally falls on the last syllable of a word.*

The Penultimate syllable receives the tone

(*a*) in the 1st Plural Perfect of all stems of the strong Verb and Verbs Lamed א, ו and י;

(*b*) in the 2nd Per. S. Masc., with the ending ה , of the Perfect of the Strong Verb and Verbs Lamed א, ו and י;

(*c*) in the 1st P. Sing., with the ending י , of the Perfect of Verbs Lamed א, ו and י;

(*d*) in the Masc. Plur. Participle of Verbs Lamed א, ו and י, and in the word מַיִן;

(*e*) before the Verbal Suffix נִי;

(*f*) when the Nominal Suffixes כִי, הִי, הָא, נַן are attached to the Plural, and when נַן is attached to a Sing. with a vowel ending, as in אֲבַונַן;

(*g*) in the indeterminate or Construct form of Segolates, used as in Hebrew:
thus עֲבֶד, סֵפֶר, קוֹדֶשׁ;

(*h*) in Adverbs of Place having the Accusative ending ā, as עֲיֵלָא, תַּחְתָּא, בָּרָא, אַחְרָא, הַלְאָה.

ARAMAIC FRAGMENTS FROM THE PALESTINIAN TALMUD.

BERAKOTH.

1 (l. 2 *d*)

רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי כַּד הֲוָה נָחִית לְעִיבּוּרָא הֲוָה מְקַבֵּל גַּבֵּי רַבִּי יַעֲקֹב גָּרוֹסָא, וַהֲוָה רַבִּי זְעֵירָא מְטַמַּר בֵּינֵי קוּפַּיָּא מִשְׁמְעָנָא הֵיךְ הֲוָה קָרֵי שְׁמַע, וַהֲוָה קָרֵי וְחָזַר וְקָרֵי עַד דַּהֲוָה שָׁקְעַ מִינֵּה גַּו שֵׁינָתֵיהּ.

2 (l. 2 *d*)

אֲמַר רַבִּי זְעֵירָא אֲנָא תְכֵפִית גְּאוּלָּה לְתִפְלָה וְאִיתְצְדִית בַּאֲנַרְיָא מוּבָלָא הֲדָם לְפַלְטִין, אֲמַרוּ לֵיהּ רַבָּנִן רְבוּ הִיא, אִית בְּנֵי אֲנָשֵׁי יָהֲבִין פְּרִיטִין מִיחֲכַם פַּלְטִין.

3 (l. 3 *b*)

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אֲמַר אִילּוּ הֲוִינָא קָאִים עַל טוּרָא דְסִינַי בְּשַׁעְתָּא דְאִיתְיְהִיבַת תּוֹרָה לְיִשְׂרָאֵל הֲוִינָא מִתְבְּעֵי קוּמוֹי רַחֲמָנָא דְיִתְבְּרֵי לְבַר נָשָׁא תְּרֵין פּוּמִין חַד דַּהֲוָה לָעֵי בְּאוֹרַיְתָא וְחַד דְּעָבֵיד לֵיהּ כָּל צוּרְכֵיהּ, חֲזַר וַמַר וּמָה אֵין הַר הוּא לֵית עָלְמָא יָכִיל קָאִים בֵּיהּ מִן דִּילָטוֹרַיָא אִילּוּ הֲוּוֹ תְּרֵין עַל אַחַת כַּמָּה וְכַמָּה.

4 (l. 3 *d*)

חָנָן בַּר בָּא אֲמַר לְחַבְרַיָא נִימוֹר לְכוֹן מִילְּתָא טָבָא דַּחֲמִית לְרַב עָבֵיד וְאָמְרֵיתֵיהּ קוּמֵי שְׁמוּאֵל וְקָם וְנָשַׁק עַל פּוּמִי.

5 (I. 4 *a*)

רַב שְׁאֵיל לְרַבִּי חִיָּיא רַבָּא וְלֵינָא חֲמֵי לְרַבִּי מְקַבֵּל עֲלוּי מַלְכוּת שָׁמַיִם. אֲמַר לֵיהּ כַּד תֶּחְמֵינֵיהּ יָהֵיב יְדֵיהּ עַל אַפּוֹהִי הוּא מְקַבֵּל עֲלוּי עוֹל מַלְכוּת שָׁמַיִם.

6 (II. 4 *b*)

רַבִּי יוֹחָנָן הֲוָה מִיסְתַּמֵּיךְ עַל רַבִּי יַעֲקוֹב בַּר אִידִי וַהֲוָה רַבִּי אֶלְעָזָר חָמֵי לֵיהּ וּמִיטַּמַּר מִן קֳדָמוֹי. אֲמַר הָא תַּרְתֵּין מִילִּין הָדֵין בַּבְלָיָא עָבֵיד בִּי. חֲדָא דְלָא שָׁאֵל בִּשְׁלוֹמִי. וַחֲדָא דְלָא אָמַר שְׁמוּעָתָא מִשְּׁמִי. אֲמַר לֵיהּ כָּךְ אִינּוּן נְהִינִין נַבֵּיהוֹן. זְעֵירָא לָא שְׁאַל בִּשְׁלָמֵיהּ דְרַבָּה. דְאִינּוּן מְקַיְּמִין ראוני נערים ונחבאו. (Job 29[8]) מִי מְהַלְכִין חֲמֵי לֵיהּ חַד בֵּית מִדְרָשׁ. אֲמַר לֵיהּ הָכָא הֲוָה רַבִּי מֵאִיר יָתֵיב דָּרֵישׁ וַאֲמַר שְׁמוּעָתָא מִן שְׁמֵיהּ דְרַבִּי יִשְׁמָעֵאל וְלָא אֲמַר שְׁמוּעָתָא מִן שְׁמֵיהּ דְרַבִּי עֲקִיבָא. אֲמַר לֵיהּ כָּל עָלְמָא יָדְעִין דְרַבִּי מֵאִיר תַּלְמִידֵיהּ דְרַבִּי עֲקִיבָא. אֲמַר לֵיהּ כָּל עָלְמָא יָדְעִין דְרַבִּי אֶלְעָזָר תַּלְמִידֵיהּ דְרַבִּי יוֹחָנָן.

מָהוּ מִיעֲבוֹר קוֹמֵי אַהֲדוּרֵי צֵילְמָא. אֲמַר לֵיהּ מַה אַתְּ מְפַלֵּיג לֵיהּ אִיקַּר אֶלָּא עֲבוֹר קוֹמוֹי וְסַמֵּי עֵינֵיהּ. אֲמַר לֵיהּ יָאוּת רַבִּי אֶלְעָזָר עָבֵיד דְלָא עָבַר קוֹמַיְךְ. אֲמַר רַבִּי יַעֲקוֹב בַּר אִידִי יוֹדֵעַ אַתְּ לְפַיֵּים. וְרַבִּי יוֹחָנָן בְּעִי דְיֵימְרוּן שְׁמוּעָתָא מִן שְׁמֵיהּ.

7 (II. 4 *c*)

אֲמַר רַבִּי יַנַּאי תִּפְלִּין צְרִיכִין נוּף נָקִי. מִפְּנֵי מָה לָא הֶחֱזִיקוּ בְּהוֹן מִפְּנֵי הָרַמָּאִין: עוּבְדָא הֲוָה בְּחַד בַּר נָשׁ דְּאַפְקַר גַּבֵּי חַבְרֵיהּ וְכַפַּר בֵּיהּ. אֲמַר לֵיהּ לָא לָךְ הֵימְנִית אֶלָּא לְאֵילֵן דִּבְרִישָׁךְ הֵימְנִית.

8 (II. 4*c*)

רַבִּי יוֹחָנָן בֶּן זַכַּאי לָא הֲווֹן תְּפִילוּי זָעֲנָן מִינֵיהּ לָא בְּקַיְטָא וְלָא בְּסִיתְוָא וְכָךְ נְהֲגוּ רַבִּי אֱלִיעֶזֶר תַּלְמִידוֹ אַחֲרָיו, רַבִּי יוֹחָנָן בְּסִיתְוָא דַּהֲוָה חֲזִיק רֵישֵׁיהּ לְבֵישׁ תַּרְוֵיהוֹן. בְּרָם בְּקַיְטָא דְּלָא הֲוָה חֲזִיק רֵישֵׁיהּ לָא הֲוָה לָבֵישׁ אֶלָּא דְּאַדְרְעֵיהּ.

9 (II. 5*a*)

רַבָּנַן אָמְרִין אֲהָן מַלְכָּא מְשִׁיחָא אִין מִי חַיָּא הוּא דָּוִיד שְׁמֵיהּ אִין מִי דְּמָכָיָא הוּא דָּוִיד שְׁמֵיהּ, אָמַר רַבִּי תַּנְחוּמָא אֲנָא אֲמָרִית מַעֲמָא וְעוֹשֶׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד (Psa 18[51]), רַבִּי יְהוֹשׁוּעַ בֶּן לֵוִי אָמַר צֶמַח שְׁמוֹ, רַבִּי יוֹדָן בְּרֵיהּ דְּרַבִּי אַיְבוּ אָמַר מְנַחֵם שְׁמוֹ אָמַר חֲנִינָא בְּרֵיהּ דְּרַבִּי אַבָּהוּ וְלָא פְלִינִין, חוּשָׁבְנֵיהּ דְּהָדֵין כְּחוּשְׁבְּנֵיהּ דְּהָדֵין, הוּא צֶמַח וְהוּא מְנַחֵם,

וְדָא מְסַיְּעָא לָהוּ דְּאָמַר רַבִּי יוֹדָן בְּרֵיהּ דְּרַבִּי אַיְבוּ, עוּבְדָא דַּהֲוָה בְּחַד יְהוּדַאי דַּהֲוָה קָאִים רָדֵי, נְעָת תּוֹרְתֵיהּ, קוּמוֹ עֲבַר חַד עַרְבַּיי וּשְׁמַע קָלָהּ, אֲמַר לֵיהּ בַּר יוּדַאי בַּר יוּדַאי שְׁרֵי תּוֹרָךְ וּשְׁרֵי קַנְקַנָּךְ דְּהָא חֲרִיב בֵּית מוּקְדָּשָׁא, נְעָת זְמַן תְּנָיְנוּת, אֲמַר לֵיהּ בַּר יוּדַאי בַּר יוּדַאי קְטוֹר תּוֹרָךְ וּקְטוֹר קַנְקַנָּךְ דְּהָא יְלִיד מַלְכָּא מְשִׁיחָא, אֲמַר לֵיהּ מָה שְׁמֵיהּ, מְנַחֵם אֲמַר לֵיהּ וּמָה שְׁמֵיהּ דַּאֲבוּי, אֲמַר לֵיהּ חִזְקָיָה אֲמַר לֵיהּ מִן הָן הוּא, אֲמַר לֵיהּ מִן בִּירַת מַלְכָּא דְּבֵית לֶחֶם יְהוּדָה, אֲזַל זַבֵּין תּוֹרוֹ וְזַבֵּן קַנְקְנוֹי וְאִתְעֲבִיד זָבִין לְבְדִין לְמַיְנוֹקָיָא, וַהֲוָה עָיֵיל קְרָיֵיה וְנָפֵק קְרָיֵיה עַד דְּעָל לְהַהִיא קַרְתָּא וַהֲוָיִין כָּל נְשַׁיָּיא זָבְנָן וְאִימֵּיהּ דְּמְנַחֵם לָא זָבְנָה, שְׁמַע קָלָן דִּנְשַׁיָּיא אָמְרִין אִימֵּיהּ דְּמְנַחֵם אִימֵּיהּ דְּמְנַחֵם אֵיתַיי זוֹבְנִין לְבָרְךָ, אָמְרָה בָּעָיָא אֲנָא מִיחְנְקוּנֵיהּ סַנְאֵיהוֹן דְּיִשְׂרָאֵל דְּבִיוֹמָא דְּאִיתְיְלִיד אִיחֲרוֹב

בֵּית מוּקְדָּשָׁא, אֲמַר לָהּ רְחִיצַיָּא אֲנַן דִּבְרִנְלִיהּ חֲרִיב וּבְרִנְלִהּ מִתְבְּנְיָא, אָמְרָה לֵיהּ לֵית לִי פְּרִיטִין, אֲמַר לָהּ מָה אִיכְפַּת לִיךְ, אִיתַּיי זוּבְנִין לֵיהּ, אִין לֵית קוֹמָךְ יוֹמָא דֵּין בָּתַר יוֹמִין אֲנָא אָתֵי וְנָסֵיב.

בָּתַר יוֹמִין עָאל לְהַהִיא קַרְתָּא, אֲמַר לָהּ מָהוּ מְיַינוֹקָא עָבִיד, אָמְרָה לֵיהּ מִן שַׁעְתָּא דַּחֲמֵיתַנִי אֲתוֹן רוּחִין וְעַלְעוֹלִין וְחַטְפוּנֵיהּ מִן יְדַיי.

10 (II. 5 *b*)

רַבִּי חָמָא אֲבוּי דְּרַבִּי אוֹשַׁעְיָא הֲוָה לֵיהּ עוּבְדָּא, שְׁאַל לְרַבָּנַן וַאֲסָרוּן, רַבִּי יוֹסֵי בְּעָא מִילִּין רַבָּנַן, רַבָּנַן דְּהָכָא אִי רַבָּנַן דִּרוֹמֵיא אִין תֵּימַר רַבָּנַן דְּהָכָא נִיחָא, אִין תֵּימַר רַבָּנַן דִּרוֹמֵיא רַבְרְבַיָּא קוּמוֹי וְהוּא שָׁאֵיל לְזְעֵירַיָּא, אִין תֵּימַר רַבָּנַן דִּרוֹמֵיא אִינוּן שָׁרַיִין וְאִינוּן אָסְרִין.

11 (II. 5 *b*)

רַבִּי הוֹשַׁעְיָא רוּבָא אֲזַל לְחַד אֲתַר וַחֲזָא אֲבִילָיָא בְּשַׁבְּתָא וּשְׁאֵיל בּוֹן, אֲמַר לוֹן אֲנִי אֵינִי יוֹדֵעַ מִנְהַג מְקוֹמְכֶם אֶלָּא שָׁלוֹם כְּמִנְהַג מְקוֹמֵינוּ, רַבִּי יוֹסֵי בֵּירַבִּי חַלַפְתָּא מְשַׁבַּח בְּרַבִּי מֵאִיר קוֹמֵי צִפּוֹרֵאי, אָדָם גָּדוֹל אָדָם קָדוֹשׁ אָדָם צָנוּעַ, חַד זְמַן חֲמֵי אֲבִילָיָא בְּשׁוּבְתָּא וּשְׁאֵיל בּוֹן, אֲמַרוּן לֵיהּ אָהָן דְּאַתְּ מִתְּנֵי שְׁבָחֵיהּ, אֲמַר לוֹן מָרֵי עִיסְקֵיהּ, אֲמַרוּן לֵיהּ חָמָא אֲבִילָיָא בְּשׁוּבְתָּא וּשְׁאֵיל בּוֹן, אֲמַר לוֹן בָּעֵינָא אַתּוּן מֵידַע בֵּהּ חִילֵיהּ, [Heb.] בָּא לְהוֹדִיעֲכֶם שֶׁאֵין אֲבֵל בְּשַׁבָּת].

12 (II. 5 *c*)

כַּהֲנָא הֲוָה עוֹלֵם סַגִּין כַּד סְלֵיק לְהָכָא, חַמָּתֵיהּ חַד בַּר פַּחִין, אֲמַר לֵיהּ מַה קָלָא בִּשְׁמַיָּא, אֲמַר לֵיהּ גְּזַר דִּינֵיהּ דְּהַהוּא גַּבְרָא

מִיחַתַּם. וְכֵן הַוּוֹת לֵיהּ. וּמִתְפַּנַּע בֵּיהּ. חֲמָתֵיהּ חַד חַרָּן. אֲמַר לֵיהּ מַה קָלָא בִּשְׁמָיָא. אֲמַר לֵיהּ גְּזַר דִּינֵיהּ דְּהַהוּא גַּבְרָא מִיחַתַּם וּכֵן הַוּוֹת לֵיהּ. אֲמַר מָר סְלִיקִית מִזְּכֵי וַאֲנָא אִיחַטִי. מַה סְלִיקִית לְמִיקְטָלָה בְּנֵי אֲרַע דִּישְׂרָאֵל נִיזּוֹל וְנִיחוֹת לִי מִן הָן דְּסְלִיקִית. אַתָּא לְגַבֵּי רַבִּי יוֹחָנָן אֲמַר לֵיהּ בַּר נָשׁ דְּאִימֵּיהּ מְבַפְּרָא לֵיהּ וְאִיתְּתֵיהּ דְּאָבוּהִי מוֹקְרָא לֵיהּ. לְהָן נִיזִּיל לֵיהּ. אֲמַר לֵיהּ נִיזִּיל לְהָן דְּמוֹקְרִין לֵיהּ. נְחַת לֵיהּ כַּהֲנָא מִן הָן דְּסַלַּק. אֲתוֹן אָמְרִין לֵיהּ לְרַבִּי יוֹחָנָן נְחִית כַּהֲנָא לְבָבֵל. אֲמַר מָה הֲוָה מֵיזַל לֵיהּ דְּלָא מִיסַּב רְשׁוּתָא. אָמְרִין לֵיהּ הַהִיא מִילְתָא דַּאֲמַר לָךְ הוּא הֲוָה נְטִילַת רְשׁוּת דִּידֵיהּ:

13 (II. 5 *c*)

רַבִּי זְעֵירָא כַּד סְלֵק לְהָכָא אֲזַל אַקִּיז דַּם. אֲזַל בָּעֵי מִיזְבּוֹן חֲדָא לִיטְרָא דְּקוּפַּד מִן טַבָּחָא. אֲמַר לֵיהּ בְּכַמָּה הָדֵין לִיטְרָתָא אֲמַר לֵיהּ בְּחַמְשִׁין מָנֵי וְחַד קוּרְסָם. אֲמַר לֵיהּ סַב לָךְ שִׁיתִּין וְלָא קַבֵּיל עִילּוּי. סַב לָךְ שִׁבְעִין וְלָא קַבֵּיל עִילּוּי. סַב לָךְ תְּמָנִין. סַב לָךְ תִּשְׁעִין. עַד דְּמָטָא לְמְאָה וְלָא קַבֵּיל עִילּוּי. אֲמַר לֵיהּ עֲבִיד כְּמִנְהָגָךְ. בְּרוּמְשָׁא נְחִית לְבֵית וַעֲדָא. אֲמַר לוֹן לְרַבָּנָן מָה בִּישׁ מִנְהָגָא דְּהָכָא דְּלָא אָכִיל בַּר נָשׁ לִיטְרָא דְּקוּפַּד עַד דְּמָחוּ לֵיהּ חַד קוּרְסָם. אָמְרִין לֵיהּ וּמָה הוּא דֵּין. אֲמַר לוֹן פְּלַן טַבָּחָא. שְׁלַחוֹן בָּעֵיי מַיְתֵיתֵיהּ וְאַשְׁכְּחוֹן אַרְוָיהּ נָפְקָא. אֲמַרוּ לֵיהּ רַבִּי כָּל הָכֵין. אֲמַר לְהוֹן וַיְתֵי עֲלַיי דְּלָא כַּעֲסִית עִילּוּי מִי סְבְרִית דְּמִנְהָגָא כֵּן:

14 (II. 5 *c*)

רַבִּי יַפָּא כַּד סְלִיק לְהָכָא אֲזַל סַפַּר בָּעָיָא מְסַחֵי בַּאֲהָן דִּימוֹסִן דְּטִבֶּרְיָא. פְּנַע בֵּיהּ חַד לֵיצָן וְיָהַב לֵיהּ פּוּרְקְדָל חַד. אֲמַר לֵיהּ עַד כַּהִין עוֹנְקְתֵיהּ דְּהַהוּא גַּבְרָא רָפְיָא. וַהֲוָה אַרְכּוֹנָא קָאִים דָּאִין חַד

לֵיסְטִים וַאֲזַל קָם לֵיהּ נָחִיךְ כָּל קְבֵלֵיהּ. אֲמַר לֵיהּ אַרְכּוּנָא מַאן חֲוָה עָמָךְ. תְּלָה עֵינוֹי וַחֲמָא דְּהוּא נָחִיךְ. אֲמַר לֵיהּ אֲהָן דְּנָחִיךְ חֲוָה עִמִּי. נַסְבֵּיהּ וְדָנֵיהּ וְאוֹדִי לֵיהּ עַל חַד קְטִיל. מִי נָפְקִין תַּרְוֵיהוֹן טְעִינִין תַּרְתֵּי שֵׁרִין (a דְּעַבְד רַבִּי יַסָּא מַסְחֵי. אֲמַר לֵיהּ הַהִיא עוּנְקְתָא דַּהֲוָת רָפְיָא כְּבָר שְׁנִיצָת. אֲמַר לֵיהּ בִּישׁ נַהֲא דְּהַהוּא נַבְרָא. וְלָא כְּתִיב וְעַתָּה אַל תִּתְלוֹצָצוּ פֶּן יֶחֱזְקוּ מוֹסְרֵיכֶם: (Isa 28[22])

15 (II. 5 *d*)

רַבִּי יַסָּא וְרַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק הֲווּ יָתְבִין אָכְלִין בַּחֲדָא מִן אִילֵּין כְּנִישְׁתָּא עִלָּיְתָה. אֲתַת עוֹנְתָה דְּצִלּוֹתָא וְקָם רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק מְצַלֶּיָא. אֲמַר לֵיהּ רַבִּי מַיּשָׁא לָא כֵן אַלְפַן רַבִּי, אִם הִתְחִילוּ אֵין מַפְסִיקִין:

16 (III. 6 *a*)

כַּד דְּמַךְ רַבִּי יַסָּא קַבֵּיל רַבִּי חִיָּא בַּר וָוה אֲבֵילוּי וְאַיְיכְלוּן בְּשַׂר וְאַשְׁקִיתוּן חֲמַר: כַּד דְּמַךְ רַבִּי חִיָּא בַּר אַבָּא קַבֵּיל רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק אֲבֵילוּי וְאַיְיכְלוּן בְּשַׂר וְאַשְׁקִיתוּן חֲמַר: כַּד דְּמַךְ רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק קַבֵּל רַבִּי זְעִירָא אֲבֵילוּי וְאַיְיכְלוּן טְלוּפְחִין מִיַּמָּר כְּמָה דְּהוּא מִנְהָגָא: רַבִּי זְעִירָא מִי דְּמַךְ פַּקִּיד וּמַר לָא תְּקַבְּלוּן עֲלַי יוֹמָא הָן אֶבְלָא לְמִחַר מִזְרָחַיי (מַרְזִיחַיָּא?)

רַבִּי יִצְחָק בְּרֵיהּ דְּרַבִּי חֲוָה כָּתוֹבָה. מְטָתֵיהּ אוּנֵס וְעָלוֹן לְגַבֵּיהּ רַבִּי מָנָא וְרַבִּי יוּדָן וַהֲוָה תְּמַן חֲמַר טָב וְאִישְׁתּוּן סַגִּין וְנָחֲכֵיי. לְמִחַר אֲתוֹן בָּעַיִן מֵיעוֹל גַּבֵּיהּ. אֲמַר לוֹן רָבָנַן אָכֵן בַּר נָשׁ עָבִיד לְחַבְרֵיהּ, לָא חֲוֵינַן חָסְרִין אֶתְמֹל אֶלָּא מֵיקוֹם וּמִירְקוֹד:

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a) ? l. דְּעַבְדָּה

17 (III. 6 *a*)

רַבִּי אָמִי רַבִּי חִזְקִיָּה וְרַבִּי כָּהֵן וְרַבִּי יַעֲקֹב בַּר אַחָא הֲווּ מְטַיְּילִין בְּאִילֵּין פַּלְטִיּוֹתָא דְצִיפּוֹרִי. הִגִּיעוּ לְכִיפָּה וּפִירַשׁ רַבִּי כָּהֵן. הִגִּיעוּ לִמְקוֹם טָהֳרָה וְחָזַר אֵצֶל. אָמַר לוֹן בְּמֶה הֲוִיתוּן עָסְקִין. אָמַר רַבִּי חִזְקִיָּה לְרַבִּי יַעֲקֹב בַּר אַחָא לָא תֵימוֹר לֵיהּ כְּלוּם. אֵין מְשׁוּם דִּבְאִישׁ לֵיהּ דְּפַרַשׁ שֶׁמִּטַּמֵּא לְתַלְמוּד תּוֹרָה לָא יָדְעִין. וְאֵין מְשׁוּם דַּהֲוָה טַיְּיסָן לָא יָדְעִין׃

18 (III. 6 *a*)

רַבִּי אֲבָהוּ הֲוָה יָתִיב מְתַנֵּי בִּכְנִישְׁתָּא מדרתא (l. מָדְרְתָא) בְּקֵיסְרִין וַהֲוָה תַּמָּן מִיתָא. אֲתַת עִנְתָּא דִנְשֵׁיאוּת כַּפַּיִם וְלָא שְׁאַלוּן לֵיהּ. אֲתַת עִנְתָּא דְמֵיכְלָא וּשְׁאַלוּן לֵיהּ. אָמַר לוֹן עַל נְשֵׁיאוּת כַּפַּיִם לָא שְׁאִילְתּוּן לִי וּלְמֵיכְלָא שְׁאַלְתּוּן לִי. כֵּיוָן דִּשְׁמַעוּן כֵּן הֲוָה כָּל חַד וְחַד שָׁבֵק נַרְמִיהּ וַעֲרַק׃ אָמַר רַבִּי יַנַּאי מְטַמֵּא כָּהֵן לִרְאוֹת אֶת הַמֵּת׃ כַּד סְלִיק הוּקְלִיטְיָנוּס מַלְכָּא לְהָכָא חָמוּן לְרַבִּי חִיָּא בַּר אַבָּא מִיפַּסַּע עַל קִבְרַיָּהייא דְצוֹר בְּגִין מִיחֲמֵינֵיהּ׃

19 (III 6 *c*)

רַבִּי חֲנִינָא הֲוָה עָבֵר עַל תַּרְעֵי דִימוֹסִין בִּקְרִיצְתָּא וַאֲמַר מָה טוֹבֵלֵי שַׁחֲרִית עוֹשִׁין פֹּה יִיזְלוּן וְיִתַּנּוּן. בְּהַהִיא צַפְרָא הֲוָה אָמַר מַאן דְּאִית לֵיהּ עֲבִידָא יִיזֵל וְיַעֲבַד׃

20 (III. 6 *c*)

רַבִּי יוֹסֵי בֶּן יוֹסֵי הֲוָה אָתֵי בְּאִילְפָא חֲמָא חַד קָטֵר נַרְמִיהּ בְּחַבְלָא מֵיחוֹת וּמֵיסְחֵי. אֲמַר לֵיהּ לָא תִסְכַּן בְּנַפְשָׁךְ. אֲמַר לֵיהּ הַהוּא גַּבְרָא מֵיכַל בָּעֵינָא. אֲמַר לֵיהּ אֲכֵיל. הַהוּא גַּבְרָא בָּעֵי

מִשְׁתֵּי אֲמַר לֵיהּ שְׁתִי. כֵּיוָן דְּמִטּוֹן לְלִמֵּינָהּ. אֲמַר לֵיהּ תַּמָּן לָא שְׁרִית לָךְ אֶלָּא בְּגִין דְּסַכַּנְתָּא דְנַפְשָׁא בְּרַם הָכָא אָסוּר לְהַהוּא גַּבְרָא לְמִיטְעַם כְּלוּם עַד שַׁעְתָּא דְיִסְחֵי׃

21 (III. 6 *d*)

רַבִּי לַיָּא וְחַבְרַיָּא הֲווֹן יָתְבִין קוֹמֵי פּוּנְדְּקָ(י)א בְּרַמְשָׁא. אֲמַרוּן מָהוּא מֵימַר מִילַּיָּא דְאוֹרַיְתָא. אֲמַר לוֹן מְכַוְּנִין דְּאִילּוּ הֲוָה אִיתָּמָא הֲוֵינַן חָמְיִין מַה קוֹמֵינַן. בְּרַם כַּדּוּן אָסוּר.

22 (IV. 7 *a*)

רַבִּי אַבָּא בַּר זַבְדָּא מְצַלֵּי בְּקָלָא. רַבִּי יוֹנָה כַּד הֲוָה מְצַלֵּי בִּכְנִישְׁתָּא הֲוָה מְצַלֵּי בִּלְחִישָׁה. כַּד הֲוָה מְצַלֵּי בְּבֵיתָא הֲוָה מְצַלֵּי בְּקָלָא עַד דְּיֵילְפּוּן בְּנֵי בַיְתֵיהּ צְלוֹתֵיהּ מִינֵּיהּ. אֲמַר רַבִּי מָנָא וּבְנֵי בֵיתָא דְאַבָּא יְלַפּוּן צְלוֹתֵיהּ מִינֵּיהּ

23 (IV. 7 *b*)

רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מְפַקֵּד לְתַלְמִידוֹי אִין הֲוָה לְכוֹן אֲרִיסְטוֹן וּמְטָא יוֹמָא לְשֵׁת שָׁעִין עַד דְּלָא תִּסְקוּן לַאֲרִיסְטוֹן תְּהֲווֹן מְצַלִּין דְּמִנְחָתָא עַד דְּלָא תִּסְקוּן.

אֲחוֹי דְּאִימֵּיהּ דְּרַבִּי אָדָא הֲוָה מְצַיֵּיר גּוּלְתָּא דְּרַב בְּצוֹמָא רַבָּא. אֲמַר לֵיהּ כַּד תִּיחֲמֵי שִׁמְשָׁא בְּרִישׁ דִּיקְלֵי תֵּיהַב לִי גּוּלְתִּי דְּנַצְלֵי דְּמִנְחָתָא. וְשִׁמְשָׁא בֵּירַב בְּרִישׁ דִּיקְלֵי תַּמָּן אִיתָּמָא הוּא.

24 (IV. 7 *c*)

רַבִּי מְפַקֵּד לְאַבְדּוֹן אָמוֹרֵיהּ אַכְרֵיז קוֹמֵי צִיבּוּרָא מַאן דְּמְצַלֵּי לִיצַלֵּי דְּרַמְשָׁא עַד יוֹמָא קָאֵם.

רַבִּי חִיָּיא בַּר וָוא מְפַקֵּיד לְאָמוֹרֵיהּ אַכְרִיז קוֹמֵי צִבּוּרָא מַאן דְּמַצְלֵי יְצַלֵּי דַּרְמַשָּׁא עַד יוֹמָא קָאֵים.

25 (IV. 7 *d*)

אֲזַל נַבֵּי רַבִּי יְהוֹשֻׁעַ אַשְׁכְּחֵיהּ יָתֵיב עָבֵיד מַחְטִין׳ אֲמַר לֵיהּ אִילֵּין אַתְּ חַיי. אֲמַר לֵיהּ וְעַד כַּהִין אַתְּ בָּעֵי מִידַע

(IV. 8 *b*)

רַבִּי יַנַּאי כַּד הֲוָה נָפִיק לְאַכְסַנְיָא הֲוָה מְפַקֵּד גּוֹ בַּיְתֵיהּ. רַבִּי מָנָא כַּד הֲוָה אָזֵל מְסְחֵי בְּמָרְחָץ שֶׁהִיא נִיסּוֹקֶת הֲוָה מְפַקֵּיד גּוֹ בַּיְתֵיהּ.

26 (IV. 8 *c*)

אֲמַר שְׁמוּאֵל אֲנָא מִן יוֹמַי לָא צַלִּית דְּמוֹסָפָא אֶלָּא חַד זִמְנָן דְּמֵית בְּרֵיהּ דְּרֵישׁ גָּלוּתָא וְלָא צַלּוּ צִיבּוּרָא וְצַלֵּיית.

27 (IV. 8 *c*)

רַבִּי זְעִירָא וְרַב נַחְמָן בַּר יַעֲקוֹב הֲווּ יָתְבִין. מִן דְּמַצְלֵין אֲתַת צְלוֹתָא. קָם רַב נַחְמָן בַּר יַעֲקֹב מְצַלֶּיָא. אֲמַר לֵיהּ רַבִּי זְעִירָא וְלָא כְּבַר צַלֵּינָן. אֲמַר לֵיהּ מְצַלֵּי אֲנָא וְחָזַר וּמְצַלֵּי.

28 (V. 9 *a*)

רַבִּי יוֹחָנָן הֲוָה יָתֵיב קָרֵי קוֹמֵי כְּנִישְׁתָּא דְּבָבֶל בְּצִיפּוֹרִין. עָבַר אַרְכּוֹנָא וְלָא קָם לֵיהּ מִקּוֹמוֹי. אֲתוֹן בָּעַיִין מִימְחִינֵיהּ. אֲמַר לוֹן אַרְפּוּנֵיהּ בְּנִימוֹסָיָא דְּבָרַייֵהּ הוּא עָסִיק.

רַבִּי חֲנִינָא וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי עַלּוֹן קוֹמֵי אַנְטִיפּוּתָא [ἀνθυπατος] דְּקֵיסְרִין חֲמָתוֹן וְקָם מִן קוֹמֵיהוֹן. אָמְרִין לֵיהּ מִן קוֹמֵי אִילֵּין יְהוּדָאֵי אַתְּ קָאֵים. אֲמַר לוֹן אַפֵּיהוֹן דְּמַלְאָכִין חֲמִית.

רַבִּי יוֹנָה וְרַבִּי יוֹסֵי עַלּוֹן קוֹמֵי אָרְסְקִינַס דְּאַנְטוֹכְיָא. חֲמָתוֹן וְקָם

מִן קוֹמֵיהוֹן. אָמְרִין לֵיהּ מִן קוֹמֵי אִילֵּין יְהוּדָאֵי אַתְּ קָאֵים לָךְ אֲמַר לוֹן אַפֵּיהוֹן דְּהַנֵּי אֲנָא חָזֵי בִּקְרָבָא וְנָצַח

רַבִּי אָבִין עָל קוֹמֵי מַלְכוּתָא, כִּי נָפֵיק חֲפַד קְדָל, אֲתוֹן בָּעַיִן מִיקְטְלֵיהּ וַחֲמוֹן תְּרֵין זִיקוּקִין דְּנוּר נָפְקִין מִקְּדָלֵיהּ וּשְׁבַקוּהּ.

29 (V. 9 *a*)

רַבִּי יַנַּי וְרַבִּי יוֹנָתָן חֲווּ מְטַיְּילִין באסלטין (בְּאַסְרָטִין l.). חֲמָתוֹן חַד וּשְׁאַל בְּהוֹן. אֲמַר לְהוֹן שְׁלַמְכוֹן רַבַּיָּא. אָמְרִין אֲפִילּוּ תּוֹאַר חַבְרוּת אֵין עָלֵינוּ לָרָעָה

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ מַ״הֲנֵי בְאוֹרַיְתָא סַגִּין הֲוָה נָפֵיק לֵיהּ לְבַר מִתְּחוֹמָא דְּשַׁבָּתָא וְהוּא לָא יָדַע לְקַיֵּים מָה שֶׁנֶּאֱמַר בְּאַהֲבָתָהּ תִּשְׁגֶּה תָּמִיד. (Prov. 5[19])

רַבִּי יוּדָן בֵּי רַבִּי יִשְׁמָעֵל מְנַהֲגֵיהּ בְּאוֹרַיְתָא סַגִּין. חֲווֹת גּוֹלְתֵיהּ שָׁרְעָה מִינֵּיהּ וַהֲכִינָא מִזְדַּהֲרָא לָהּ. אָמְרִין לֵיהּ תַּלְמִידוֹי רַבִּי הָא גּוֹלְתָךְ שְׁרִיעָה. אֲמַר לוֹן וְלֵית הַהִיא רַשִׁיעָתָא זְהִירָא לָהּ

30 (V. 9 *c*)

רַבִּי חוּנָא הֲוָה יָתִיב בְּחַד כְּנִישְׁתָּא. עָאל חַזָּנָא וְאַטְרַח עַל חַד דְּיֵיעוֹל וְלָא קַבֵּיל עֲילוֹי. בְּסוֹפָא אֲתָא לְגַבֵּי רַבִּי אֶלְעָזָר. אֲמַר לֵיהּ לָא יְכָעוֹם מָרִי עֲלַי בְּגִין דְּלָא הֲוֵינָא מִיתָּעַר לָא עַלִּית. אֲמַר לֵיהּ עָלָךְ לָא כַּעֲסִית אֶלָּא עַל הָדֵין דְּאַטְרַח.

31 (VI. 10 *b*)

חַד פַּרְסָיי אֲתָא לְגַבֵּי רַב אֲמַר בְּגִין דַּאֲנָא אָכֵל פִּיסְתֵּי (*a* וְלָא אֲנָא חָכִים מְבָרְכָא עֲלֵיהּ וַאֲנָא אָמַר בָּרוּךְ דְּבָרָא הָדֵין פִּסָּא נָפֵיק

a) l. וְלֵית.

אֲנָא יְדֵי חוֹבָתִי. אֲמַר לֵיהּ אִין: רַב יְהוּדָה בְּשֵׁם אַבָּא בַּר בַּר חָנָה בַּר קַפָּרָא וְתַרְוַיְיהוּ תַּלְמִידוֹי נְתָאֲרְחוּ אֵצֶל בַּעַל הַבַּיִת בְּהָדֵין פּוּנְדִיקָא (πανδοκεῖον) דְּרַבְרְבָתָא אַפִּיק קוֹמֵיהוֹן פַּרְגִין וְאַחְוָנַיָּיא וְקַפְלוּטִין. אָמְרִי נְבָרֵךְ עַל קַפְלוּטָה דוּ פְּטַר אַחְוָנַיְתָא וְלָא פְּטַר פַּרְגִיתָא. נְבָרֵךְ עַל אַחְוָנַיְיתָא. לָא פְּטַר לָא דֵין וְלָא דֵין. וּ קָפַץ חַד וּבֵירַךְ עַל פַּרְגִיתָא

32 (VII. 11 *b*)

שלש מאות נזירין עלו בימי רבי שמעון בן שטח מאה וחמשים מצא להן פתח. ומאה וחמשים לא מצא להן פתח. אֲתָא נַבִּי יַנַּאי מַלְכָּא. אֲמַר לֵיהּ אִית הָכָא תַּלַת מְאָה נְזִירִין בָּעַיִן תִּשַׁע מְאָה קָרְבָּנִין. אֶלָּא יָהֵב אַתְּ פַּלְגָא מִן דִּידָךְ. וַאֲנָא פַּלְגָא מִן דִּידִי. שְׁלַח לֵיהּ אַרְבַּע מְאָה וְחַמְשִׁין. אֲזַל לִישָׁנָא בִישָׁא וּמַר לֵיהּ לָא יְהַב מִן דִּידֵיהּ כְּלוּם. שְׁמַע יַנַּאי מַלְכָּא וּכְעַס. דְּחֵל שִׁמְעוֹן בֶּן שְׁטַח וַעֲרַק. בָּתַר יוֹמִין סְלַקוּן בְּנֵי נָשׁ רַבְרְבִין מִן מַלְכוּתָא דְּפָרַס נַבִּי יַנַּאי מַלְכָּא. מִן דְּיָתְבִין אָכְלִין אָמְרִין לֵיהּ נְהִירִין אֲנַן דַּהֲוָה אִית הָכָא חַד גְּבַר סָב וַהֲוָה אָמַר קוֹמַן מִילִין דְּחָכְמָה. תַּנִּי לוֹן עוּבְדָא. אָמְרִין לֵיהּ שְׁלַח וְאַיְיתֵיהּ. שְׁלַח וְיָהֵב לֵיהּ מִילָּא וְאַתָא וְיָתֵיב לֵיהּ בֵּין מַלְכָּא לְמַלְכְּתָא: אֲמַר לֵיהּ לְמַה אַפְלֵיַת בִּי. אֲמַר לֵיהּ לָא אַפְלֵיִית בָּךְ. אַתְּ מְמַמוֹנָךְ וַאֲנָא מִן אוֹרַיְיתִי. דִּכְתִיב כִּי בְצֵל הַחָכְמָה בְּצֵל הַכֶּסֶף: אֲמַר לֵיהּ וּלְמָה עָרַקְתְּ אֲמַר לֵיהּ שְׁמַעִית דְּמָרִי כְּעַס עֲלַי וּבְעִית מְקָיְמָה הָדֵין קְרָיָא חֲבִי כִּמְעַט רֶגַע עַד יַעֲבָר זָעַם. וּקְרָא עֲלוֹי וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ. אֲמַר לֵיהּ וּלְמָה יְתַבְתְּ בֵּין מַלְכָּא לְמַלְכְּתָא. אֲמַר לֵיהּ בְּסִיפְרָא דְּבֶן סִירָא כְּתִיב סַלְסְלֶיהָ וּתְרוֹמְמֶךָּ וּבֵין נְגִידִים תּוֹשִׁיבֶךָּ: אֲמַר הַבוּ לֵיהּ כַּסָּא דְלִיבְרִיךְ. נְסַב כַּסָּא וּמַר נְבָרֵךְ עַל הַמָּזוֹן שֶׁאָכַל יַנַּאי וַחֲבִירָיו. אֲמַר לֵיהּ עַד כַּדּוּן אַתְּ

בְּקַשְׁיוּתָךְ. אֲמַר לֵיהּ וּמַה נֶּאֱמַר עַל הַמָּזוֹן שֶׁלֹּא אָכַלְנוּ. אֲמַר חֲבוּן לֵיהּ דְּלֵיכוּל. יְהַבוּ לֵיהּ וַאֲכַל. וּמַר נְבָרֵךְ עַל הַמָּזוֹן שֶׁאָכַלְנוּ.

34 (VII. 11 *c*)

חָנָן בַּר אַבָּא וְחַבְרַיָּיא הֲווֹ יָתְבִין אָכְלִין בִּשַׁבְּתָא. מִן דְּאָכְלִין וּבָרְכִין קָם אֲזַל לֵיהּ. חֲזַר לְנַבֵּן אַשְׁכְּחִנּוּן בָּרְכִין. אֲמַר וְלֹא כְבָר בֵּירַכְנוּ. אָמְרִין לֵיהּ מְבָרְכִין וְחוֹזְרִין וּמְבָרְכִין דְּאַשְׁכַּחְנָן מִדְּבָרָא דְּשַׁבְּתָא.

35 (VIII. 12 *a*)

שְׁמוּאֵל סְלֵק לְגַבֵּי רַב. חֲמִי יָתֵיהּ אָכֵיל *a* בהתם אֲמַר לֵיהּ מָהוּ כֵּן אֲמַר לֵיהּ אִיסְתְּנִיס (ἀσθενης) אֲנִי: רַבִּי זְעִירָא כַּד סְלֵיק לְהָכָא חֲמָא כַּהֲנַיָּא אָכְלִין *a* בהתם אֲמַר לְהוֹן הָא אֲזִילָא הַהִיא דְּרַב וּשְׁמוּאֵל:

36 (VIII. 12 *b*)

אַבָּא בַּר רַב חָנָה וְרַב חוּנָה הֲווֹ יָתְבִין אָכְלִין. וַהֲוָה רַבִּי זְעִירָא קָאִים מְשַׁמֵּשׁ קוּמֵיהוֹן. עָל וְטָעִין תַּרְוֵיהוֹן בַּחֲדָא יְרִיחָה. אֲמַר לֵיהּ אַבָּא בַּר רַב חָנָה מַה יְדִיךְ חוֹרִיתָא *b* קְטִיעָה. וּכְעַם עִילּוֹי אֲבוּי. אֲמַר לֵיהּ לָא מִיפָּתָךְ דְּאַתְּ רָבֵיע וְהוּא קָאִים מְשַׁמֵּשׁ. וְעוֹד דְּהוּא כָּהֵן. וַאֲמַר שְׁמוּאֵל הַמְּשַׁמֵּשׁ בִּכְהוּנָה מֵעַל. אַתְּ מֵיקַל לֵיהּ. גְּזֵרָה דְּהוּא רָבֵיעַ וְאַתְּ קָאִים וּמְשַׁמֵּשׁ *c* תְּחוֹתּוֹי:

37 (IX. 13 *a*)

אֲמַר רַבִּי פִּינְחָס עוּבְדָא הֲוָה בְּרַב דַּהֲוָה עָיֵיל מְחַמְּתָה דְּטִיבֶרְיָא פְּגוֹן בֵּיהּ רוֹמָאֵי. אֲמַרוּן לֵיהּ מִן דְּמַאן אַתְּ. אֲמַר לוֹן מִן דְּסוּפְּיָנוֹס.

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a) l. בְּמַפָּה *b*) l. קטעין *c*) תחתיו

וּפַנּוּנֵיהּ: בְּרַמְשָׁא אֲתוֹ לְגַבֵּיהּ אֲמַרוּ לֵיהּ עַד אֵימָתַי אַתְּ מְקַיֵּים עִם אִילֵּין יְהוּדָאֵי אֲמַר לוֹן לְמָה. אֲמַרוּ לֵיהּ פְּנֵעִינַן בְּחַד א״ל יְהוּדַאי וְאָמְרִינַן לֵיהּ מִן דְּמַאן אַתְּ אֲמַר לַן דְּסוּפְיָנוֹס. אֲמַר לוֹן וּמָה עֲבַדְתּוּן לֵיהּ. אֲמַרוּ לֵיהּ דַּיּוֹ לֵיהּ דְּכַנִּינַן יָתֵיהּ. אֲמַר לוֹן וַאוֹת עֲבִדִיתּוּן:

(IX. 13 *b*)

אֲמַר רַבִּי אֶלְכְּסַנְדְּרָא עוּבְדָא בְּחַד אַרְכּוֹן דַּהֲוָה שְׁמֵיהּ אֶלְכְּסַנְדְּרוֹס. וַהֲוָה קָיֵים דַּיִּין חַד לִיסְטִים. אֲמַר לֵיהּ מָה שְׁמָךְ אֶלְכְּסַנְדְּרוֹס. אֲמַר לֵיהּ אֶלְכְּסַנְדְּרוֹס פְּנֵה אֶלְכְּסַנְדְּרִיאָה:

38 (IX. 13 *b*)

אֲמַרוּ לוֹ לְאוֹתוֹ תִּינוֹק לֵית אַתְּ בָּעֵי מִזְּבַּן לָךְ כְּלוּם. אֲמַר לְהוֹן מָה אַתּוּן בָּעֵיי מִן הָהֵן אַכְסַנְיָא עֲלוּבְתָּא. אֲמַרוּ לֵיהּ אַתְּ אַכְסַנְיָא עֲלוּבְתָּא. אִינּוּן אַכְסַנְיָא עֲלוּבְתָּא' אִינּוּן הָכָא וְטַעֲוָותְהוֹן בְּבָבֶל. וְאִינּוּן הָכָא וְטַעֲוָותְהוֹן בְּרוֹמִי וְאִינּוּן הָכָא וְטַעֲוָותְהוֹן עִמְּהוֹן וְלָא מַהֲנִין לְהוֹן כְּלוּם. אֲבָל אַתְּ כָּל אֲהֵן דְּאַתְּ אָזֵל אֱלָהָךְ עִמָּךְ.

39 (IX. 13 *c*)

שְׁמוּאֵל אֲמַר אֵין עָבֵר הָהֵן זֵיקָא בִּכְסִיל מַחֲרִיב הָעוֹלָם. מְתִיבִין לִשְׁמוּאֵל וַאֲנַן חָמֵיין לֵיהּ עָבֵר. אֲמַר לְהוֹן לֵית אִיפְשָׁר אוֹ לְעֵיל מִינֵּה אוֹ לְרַע מִינֵּה: שְׁמוּאֵל אֲמַר חָכִים אֲנָא בִּשְׁקָקֵי שְׁמַיָּא כִּשְׁקָקֵי נְהַרְדְּעָא קַרְתִּי. בַּר מִן הָהֵן זֵיקָא לֵית אֲנָא יָדַע מָה הוּא:

40 (IX. 13 *d*)

הַוָּה בַר נָשׁ אָתֵי לְמַקְרְבָה תּוֹר אוֹ אִימַּר אוֹ גְּדִי לַעֲבוֹדָה זָרָה וְאָמַר לֵיהּ פַּיְיסֵיהּ עֲלַי וְהוּא אָמַר לֵיהּ מָה זוּ מוֹעִילָה לְךָ לֹא רוֹאֶה וְלֹא שׁוֹמַעַת לֹא אוֹכֶלֶת וְלֹא שׁוֹתָה לֹא מְטִיבָה וְלֹא מְרִיעָה

וְלֹא מְרַבֶּרֶת. אֲמַר לֵיהּ חַיָּךְ וּמָה נַעֲבִיד. וַאֲמַר לֵיהּ אֲזַיל עֲבִיד וַאֲיִתֵי לִי חַד פִּינָךְ (πίναξ) דְּסוֹלֶת וְאַתְקֵין עֲגוֹי עֲשַׂר בִּיעִין וַאֲתְקֵין קוּמוֹי וְהוּא אָכֵל מִכָּל מָה דְּאָתֵי וַאֲנָא מְפַיֵּים לֵיהּ עָלָךְ. מִכֵּיוָן דַּאֲזַיל לֵיהּ הֲוָה אָכֵיל לוּן. זִימְנָא חָדָא חַד בַּר פַּחִין אֲמַר לֵיהּ בֵּן. אֲמַר לֵיהּ אִם אֵין מוֹעִילָה כְּלוּם אַתְּ מָה אַתְּ עָבִיד הָכָא. אֲמַר לֵיהּ בְּנִין חַיָּי.

41 (IX. 13 *d*)

אִין תְּלָתָא אִינּוּן אֲנָא וּבְרִי מְנַהוֹן. אִין תְּרֵין אִינּוּן אֲנָא וּבְרִי אִינּוּן:

42 (IX. 14 *a*)

רַבִּי יוֹסֵי בַּר יַעֲקֹב סְלֵק מְבַקְרָא רַבִּי יוּדָן מַגְדְּלָיָא. עַד דַּהֲוָא תַּמָּן נְחַת מִיטְרָא וּשְׁמַע קָלֵיהּ אָמַר אֲלַף אַלְפִּין וְרִיבֵּי רִיבְוָון חַיָּבִין לְהוֹדוֹת לְשִׁמְךָ מַלְכֵּינוּ עַל כָּל טִיפָּה וְטִיפָּה שֶׁאַתְּ מוֹרִיד לָנוּ שֶׁאַתָּה נוֹמֵל טוֹבָה לְחַיָּבִים:

43 (IX. 14 *b*)

שִׁבְעָה פְּרוּשִׁין הֵן, פָּרוּשׁ שִׁיכְמִי וּפָרוּשׁ נִיקְפִּי וּפָרוּשׁ קִיזָאִי, פָּרוּשׁ מִן הַנְּכָיָה, פָּרוּשׁ אֶרַע חוֹבָתִי וְאֶעֱשֶׂנָּה, פָּרוּשׁ מִיְּרָאָה, פָּרוּשׁ מֵאַהֲבָה: פָּרוּשׁ שִׁיכְמִי. טָעֵין מִצְוָותָא עַל *a*כִּיתְפָּא: פָּרוּשׁ נִיקְפִּי. אַקִּיף לִי וַאֲנָא עָבִיד מִצְוָה: פָּרוּשׁ קִיזָאִי. עָבֵד חַדָּא חוֹבָה וְחַדָּה מִצְוָה וּמְקַזֵּז חַדָּא בַּחַדָּא: פָּרוּשׁ מִן הַנְּכָיָה. מִן מַאי דְּאִית לִי אֲנָא מְנַכֵּי עָבֵד מִצְוָה: פָּרוּשׁ דְּמַר אֶרַע חוֹבָתִי וְאֶעֱשֶׂנָּה. הֵי דָּא חוֹבָתָה עַבְדִּית דְּאֶעֱבִיד מִצְוָה כְּוָותָהּ: פָּרוּשׁ מִן יִרְאָה כְּאִיוֹב: פָּרוּשׁ מִן אַהֲבָה כְּאַבְרָהָם: אֵין לְךָ חָבִיב מִכּוּלָּם אֶלָּא פָּרוּשׁ מִן אַהֲבָה כְּאַבְרָהָם.

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a) v. l. כִּתְפֵּיהּ

44 (IX. 14 *b*)

רַבִּי עֲקִיבָה הֲוָה קָיֵים מִיתְדִין קוּמֵי טוּרְנוֹס רוּפּוֹס הָרָשָׁע, אֲתַת עַנְתָּא דְקְרַיַת שְׁמַע. שָׁרִי קָרֵי קְרַיַת שְׁמַע וְנָחֵךְ. אֲמַר לֵיהּ סָבָא אִי חָרָשׁ אַתְּ, אִי מָבָעֵט בְּיִיסּוּרִין אַתְּ. אֲמַר לֵיהּ תִּיפַּח רוּחֵיהּ דְּהַהוּא נַבְרָא, לָא חָרָשׁ אֲנָא וְלָא מְבָעֵט בְּיִיסּוּרִין אֲנָא, אֶלָּא כָּל יוֹמַיי קָרִיתִי פָּסוּק זֶה, וְהָיִיתִי מְצַטָּעֵר וְאוֹמֵר אֵימָתַי יָבוֹאוּ שְׁלָשְׁתָן לְיָדִי, וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ, רַחְמְתֵיהּ בְּכָל־לִבִּי, וּרְחִמְתֵיהּ בְּכָל מָמוֹנִי, וּבְכָל נַפְשִׁי לָא הֲוָה בְּרִיקָה לִי, וַכְדוֹן דְּמָטַת בְּכָל נַפְשִׁי, וְהִגִּיעַן זְמַן קְרַיַת שְׁמַע וְלָא אַפְלָנָא דַּעְתִּי, לְפוּם כֵּן אֲנָא קָרֵי וְנָחֵךְ.

PEAH.

45 (I. 1 : 15 *c*)

אֲמַר רַבִּי חִזְקִיָּה נוּי אַשְׁקְלוֹנִי הָיָה: וְרֹאשׁ פַּטְרְבּוּלִי הָיָה, וְאֶבֶן שֶׁיָּשַׁב עָלֶיהָ אָבִיו לֹא יָשַׁב עָלֶיהָ מֵימָיו, וְכֵיוָן שֶׁמֵּת אָבִיו עָשָׂה אוֹתָהּ יְרָאָה שְׁלוֹ, פַּעַם אַחַת אָבְדָה יָשְׁפֵּה שֶׁל בִּנְיָמִן, אֲמַרוּ מָאן דְּאִית לֵיהּ טָבָא דְכְוָותָהּ, אֲמַרוּ אִית לְדָמָה בֶּן נְתִינָה: אֲזַלוֹן לְגַבֵּיהּ וּפְסַקוּ עִמֵּיהּ בְּמְאָה דִינָר, סְלִיק בָּעֵי מַיְיתֵיהּ לְהֹן וְאַשְׁכַּח אֲבוּהַ דָּמִיךְ, וְאִית דַּאֲמְרִין מִפְּתַחַא דְתֵיבוּתָא הֲוָה יָתִיב נַו אָצְבְּעָתֵיהּ דַּאֲבוּהַ, וְאִית דָּמְרִין רִינְלֵיהּ דַּאֲבוּהַ הֲוָות פְּשִׁיטָא עַל תֵּיבוּתָא, נְחַת לְגַבּוֹן אֲמַר לוֹן לָא יְכִילִית מַיְתוּתֵיהּ לְכוֹן, אֲמַרוּ דִילְמָא דּוּ בָעֵי פִּרְיטִין טוּבָן, אַסְקוּנֵיהּ לְמָאתַיִם אַסְקוּנֵיהּ לַאֲלַף, כֵּיוָן דְּאִיתְעִיר אֲבוּהַ מִן שֵׁינָתֵיהּ סְלֵק וְאַיְיתוּתֵיהּ לוֹן, בָּעוֹ מַיְיתוֹן לֵיהּ כַּד פְּסַקוּ לֵיהּ לְאַחֲרָיָא וְלָא קַבֵּיל עֲלוֹי, אֲמַר מָה אֲנָא מְזַבֵּין לְכוֹן אִיקָרָא דַּאֲבָהָתִי בִּפְרִיטִין, אִינִי נָחֵנָה מִכְּבוֹד אֲבוֹתַי כְּלוּם:

46 (l. 1 : 15 *c*)

אֲמַרוּ אִיפְשַׁר לֵית רַבִּי יִשְׁמָעֵאל נוֹהֵג בִּכְבוֹד אֲבוֹתָיו. אֲמַרוּ לָהּ מָה עָבַד לִיךְ. אָמְרָה כַּד נְפַק מִבֵּית וַועֲדָה אֲנָא בָּעָיָא מְשַׁזְּרָה רֵיגְלוֹי וּמְשַׁתֵּי מֵהֵן וְלָא שָׁבֵיק לִי. אָמְרוּ לוֹ הוֹאִיל וְהוֹאָ רְצוֹנָהּ הוּא כְּבוֹדָהּ׃

אֲמַר רַבִּי מָנָא יָאוּת אִילֵּין טְחוֹנַיָּא אָמְרִין כָּל בַּר נָשׁ וּבַר נָשׁ זְכוּתֵיהּ גּוֹ קוּפְתֵּיהּ׃

רַבִּי זְעִירָא חֲוָה מִצְטָעֵר וַאֲמַר. הַלָּוַאי חֲוָה לִי אַבָּא וְאִימָּא דַּאֲיקַרִינְהוֹן דְּנִירַת גַּן עֵדֶן. כַּד שְׁמַע אִילֵּין תַּרְתֵּי אוּלְפָנַיָּא. אֲמַר בְּרִיךְ רַחֲמָנָא דְּלֵית לִי לָא אַבָּא וְאִימָּא. לָא כְּרַבִּי טַרְפוֹן חֲוָה יָכֵילְנָא עָבִיד וְלָא כְּרַבִּי יִשְׁמָעֵאל חָוֵינָא מְקַבָּלָה עֲלַי׃

47 (l. 1 : 15 *c*)

חַד בַּר נָשׁ חֲוָה מַייְכִיל לַאֲבוּי תַּרְנוּגְלִין פַּטִּימִין. חַד זְמַן אֲמַר לֵיהּ אֲבוּי בְּרִי אִילֵּין מְנַן לָךְ אֲמַר לֵיהּ סָבָא סָבָא אָכוּל וַאֲדִישׁ דְּכַלְבָּיָא אָכְלִין וּמְדַשִּׁין. נְמְצָא מַאֲכִיל אֶת אָבִיו פְּטוּמוֹת וְיוֹרֵשׁ גֵּיהִנֹּם׃ כֵּיצַד כּוֹדְנוּ לְרֵיחַיִם וְיוֹרֵשׁ גַּן עֵדֶן. חַד בַּר נָשׁ חֲוָה אִיטְחִין (טָחִין l.) בְּרֵיחַיָּא אֲתַת (מְצַוְּתָא v.l.) צְמוּת לְטַחוֹנַיָּא. אֲמַר לֵיהּ אַבָּא אַבָּא עוֹל טְחוֹן תַּחְתַּי. אִין מְטַת מְבַזָּיָא. טָב לִי אֲנָא וְלָא אַתְּ. אִין מְטַת מְיַלְּקִי. טָב לִי אֲנָא וְלָא אַתְּ. נְמְצָא. כּוֹדְנוּ בְּרֵיחַיִם וְיוֹרֵשׁ גַּן עֵדֶן׃

48 (l. 1 : 15 *d*)

רַבִּי יוֹנָתָן וְרַבִּי יַנַּאי חֲווּ יְתִיבִין אַתָּא חַד בַּר נָשׁ וּנְשַׁק רֵיגְלוֹי דְּרַבִּי יוֹנָתָן. אֲמַר לֵיהּ רַבִּי יַנַּיי מָה טִיבוּ הוּא שַׁלִּים לָךְ מִן יוֹמוֹי אֲמַר לֵיהּ חַד זְמַן אֲתָא קָבֵל לִי עַל בְּרֵיהּ דְּיוֹנִינֵיהּ וְאַמְרִית לֵיהּ

אֵיזִיל צוּר כְּנִישְׁתָּא עֲלוֹי וּבַזִּיתֵיהּ. אֲמַר לֵיהּ וּלְמָה לָא כְּפַיתֵינֵיהּ. אֲמַר לֵיהּ וְכוֹפִין לֵיהּ. אֲמַר לֵיהּ וַאֲרַיין אַתְּ לְזוּ. חַזַר בֵּיהּ רַבִּי יוֹנָתָן וּקְבָעָה שְׁמוּעָה מִן שְׁמֵיהּ[רַיְנַאי].

49 (I. 1 : 15 *d*)

רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק הֲוָה נָסִיב שִׁיבְשְׁתַּיָה וַהֲוָה מְקַלֵּס קוֹמֵי כַלָּיָא. וַהֲוָה רַבִּי זְעֵירָא חָמֵי לֵיהּ וּמִיתַּמַּר מִן קוֹמוֹי. אֲמַר חֲמֵי לְהָדֵין סָבָא אֵיךְ הוּא מַבְהֵית לָן. וְכֵיוָן דְּדַמַּךְ הֲוָה תְלָת שָׁעִין קָלִין וּבָרְקִין בְּעָלְמָא. נְפַקַת בְּרַת קָלָא וְאָמְרָה דְּמֵךְ רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק גְּמוּל חִסְדָּיָא. נָפְקִין לְמִינְמוֹל לֵיהּ חֶסֶד. נַחֲתַת אֶשְׁתָּא מִן שְׁמַיָּא וְאִיתְעֲבִידַת כְּמִין שְׁבָשָׁא דְּנוּר בֵּין עַרְסָא לְצִיבּוּרָא. וַהֲווֹן בְּרִייָתָא אָמְרִין חַיּוֹי דְּדֵין סָבָא דְּקַמַּת לֵיהּ שְׁבִישְׁתֵּיהּ:

50 (I. 1 : 16 *a*)

בּוּלְוָוטַיָּה דְּצִיפּוֹרִין הֲוָה לְהוֹן (*a* צוּמוּת וַהֲוָה תַמָּן חַד מִיתְקְרֵי יוֹחָנָן וְלָא סְלֵק. אֲמַר חַד לְחַד לֵית אֲנָן סָלְקִין מְבַקָּרָה לְרַבִּי יוֹחָנָן יוֹמָא דִין. אָמְרִין יֵיתֵי יוֹחָנָן. אֲמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ זֶה אָמַר לְשׁוֹן הָרָע בְּצָדֵק:

51 (III. 8 : 17 *d*)

תְּרֵין אַחִין בְּאַשְׁקְלוֹן הֲווּ לְהוֹן מְגוֹרִין נוּכְרָאִין. אָמְרֵי כַּדּוּן אִילֵּין יְהוּדָאִין סָלְקִין לִירוּשְׁלֵם אֲנָן נָסְבִין כָּל מָה דְּאִית לְהוֹן. מִן מָה דְּסָלְקִין זִימֵּן לְהֵן הַקָּדוֹשׁ בָּרוּךְ הוּא מַלְאָכִין נִכְנָסִין וְיוֹצְאִין בִּדְמוּתָן. מִן דְּנָחְתִין שְׁלַחוּן לוֹן מִקָּמָן. אֲמַרוּ לוֹן אָן הֲוִיתוּן. אֲמַר לוֹן בִּירוּשְׁלֵם. אֲמַרוּ לוֹן מַאן שְׁבַקְתּוּן בְּנוֹ בַיְתָא׳ אֲמַרוּ לָא בַר נָשׁ. אֲמַרוּ בְּרִיךְ הוּא אֱלָהֲהוֹן דִּיהוּדָאֵי דְּלָא שַׁבְקוֹן (*b* וְלָא שְׁבִיק לְהוֹן:

a) Cod Vat. צמות an assembly. *b*) וְלָא שָׁבְקִין לֵיהּ.

52 (III. 9 : 17 *d*)

אֲחָתֵיה דְּרַבִּי גוּרְיָן כַּתְבַת נִיכְסֵי לַאֲחוּהַ וְסָלֵק אֲחוּי רַבָּא, פַּיְיסָהּ וְכַתְבַת לֵיהּ. אֲתָאי עוּבְדָא קוֹמוֹי רַבִּי אִימִּי: אֲמַר, כֵּן אֲמַר רַבִּי יוֹחָנָן, חוֹזֵר בּוֹ.

53 (VII. 4 : 20 *a*)

רַבִּי אַבָּהוּ וְרַבִּי יוֹסֵי בֶּן חֲנִינָא וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ עֲבַרוּ עַל כְּרַם הוֹרוֹן. אַפֵּיק לוֹן אַרְיֵסָא חֲדָא פֶּרְסִיקָא, אֲכַלוֹן אִינּוּן וְחַמָּרֵיהוֹן וְאַיְתְרוּן: וְשַׁעֲרוּנָהּ כְּהֲדֵין לִיפְ״סָא דְּכַפַּר חֲנַנְיָה מַחֲזִיק סְאָה שֶׁל עֲדָשִׁים, בָּתַר יוֹמִין עֲבַרוּן תַּמָּן אַפֵּיק לוֹן תְּרֵי תְּלַת לְגוּא יְדֵיהּ, אֲמַרוּ לֵיהּ מִן הַהוּא אִילָנָא אֲנַן בָּעַיִין, אֲמַר לוֹן מִינֵּיהּ אִינּוּן, וּקְרוּן עֲלוֹי אֶרֶץ פְּרִי לְמִלְחָה מֵרָעַת יוֹשְׁבֵי בָהּ: (Psa 107[34]).

אֲמַר רַבִּי חֲנִינָא כַּד סְלֶקֶת לְהָכָא נְסִיבֵת אֵיזּוֹרִי וְאֵיזּוֹרֵיהּ דִּבְרִי וְאֵיזּוֹרֵיהּ דְּחַמָּרִי מַקָּפָא *a* בֵּירתָא דַּחֲרוּבְתֵּיהּ דְּאַרְעָא דְיִשְׂרָאֵל וְלָא מְטוּן קְצַת חַד חֲרוּב וּנְגַד מְלֵא יְדוֹי דְּבַשׁ:

54 (VII. 4 : 20 *b*)

רַבִּי אֲמַר לְרַבִּי פְּרוּדִי לֵית אַתְּ חַמֵּי לִי הַהוּא סְנוּלָה דְּנוּ כַּרְמָךְ. אֲמַר לֵיהּ אִין, נְפַק בָּעֵי מִיחַמְיָא לֵיהּ. עַד דְּהוּא רָחִיק צָפָה בֵּיהּ כְּמִין תּוֹרָא. אֲמַר לֵיהּ לֵית הָדֵין תּוֹרָא מְחַבֵּל כַּרְמָא. אֲמַר לֵיהּ הָדֵין תּוֹרָה דְּאַתְּ סָבַר הוּא סְנוּלָא: אַיְתוּן קוֹמוֹי תְּרֵין פִּיגְלִין מִבֵּין רֵישׁ שַׁתָּא לְצוֹמָא רַבָּא, וַהֲוָה אֲפוּקֵי שְׁמִיטְתָּא וַהֲוָה בְּהוֹן טְעוּנֵיהּ דְּנַמְלָא אֲמַר לוֹן וְלֵית אַסִּיר וְלַאו סְפִיחִין אִינּוּן, אֲמַר לֵיהּ בְּפוּקֵי רֵישׁ שַׁתָּא אִיזְדָּרְעוּן:

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a) Read כְּוֹרְתָּא

55 (VII. 4 : 20 *b*)

רַבִּי חֲנַנְיָה חֲוָה מָזֵבֵן דְּבַשׁ דְּרְבוּרְיָין וַחֲוָה לֵיהּ דְּבַשׁ דְּצַלְיָין, בָּתַר יוֹמִין עָבְרִין תַּמָּן, אֲמַר לוֹן בְּנִין לָא מַטְעָיָא לְכוֹן, חֲווֹן יָדְעִין הַהוּא רוּבְשָׁא דְּיַהֲבִית לְכוֹן דְּצַלְיָין יינוֹן, אֲמַרוּ לֵיהּ מִינֵּיהּ אֲנַן בָּעַיִן דּוּ טָב לְעִיבְדַתּוֹן, וְאַפְרֵישׁ טִימִיתֵיהּ, וּבְנָא בֵיהּ בֵּית מִדְרָשָׁא דְּצִיפּוֹרִין:

רַבִּי לָעָזָר בִּי רַבִּי שִׁמְעוֹן אֲזַל לְחַד אֲתַר וְאַיְיתוֹן קוּמוֹי כְּרוּב מְצַמַּק, אֲמַר לוֹן סַנִּין דְּבַשׁ יְהַבְתּוּן בֵּיהּ, אָמְרִין לֵיהּ לָא יָהֲבִינַן בֵּיהּ, מִינֵּיהּ וּבֵיהּ הוּא:

56 (VIII. 7 : 21 *a*)

רַבִּי לִיעֶזֶר חֲוָה פַּרְנָס, חַד זְמַן נְחִית לְבַיְיתֵיהּ אֲמַר לוֹן מַאי עָבְדִיתוּן, אֲמַרוּ לֵיהּ אֲתָא חַד סִיעָא וַאֲכַלוֹן וּשְׁתוֹן וְצַלוֹן עָלָךְ, אֲמַר לוֹן לֵיכָּא אֲנַר טָב, נְחַת זְמַן תִּינְיָין אֲמַר לוֹן מַאי עָבְדִיתוּן אֲמַרוּ לֵיהּ אֲתָא חַד סִיעָא חוֹרִי וַאֲכַלוֹן וּשְׁתוֹן וְאַקְלוֹנָךְ, אֲמַר לוֹן כַּהוּן אִיכָּא אֲנַר טָב:

רַבִּי עֲקִיבָה בְּעוֹן מְמַנְיֵתֵיהּ פַּרְנָס, אֲמַר לוֹן נִמְלֹךְ נוּ בַיְיתֵיהּ, הֲלַכוֹן בָּתְרֵיהּ שְׁמַעוֹן קָלֵהּ דְּיַימַר עַל מְנַת מַתְקָל עַל מְנַת מְבַזָּיָה:

57 (VIII. 8 : 21 *a*)

חַד תַּלְמִיד מִן דְּרַבִּי חֲיוּ לוֹ מָאתַיִם חָסֵר דִּינָר וַחֲוָה רַבִּי יְלִיף זָכֵי עִימֵּיהּ חֲדָא לְתִלַת שְׁנֵי מַעֲשַׂר מִסְכֵּינִין, עָבְרִין בֵּיהּ תַּלְמִידוֹי עֵינָא בִישָׁא וּמַלוֹן לֵיהּ, אֲתָא בָּעָא מִזְכֵי עִימֵּיהּ, אֲמַר לֵיהּ רַבִּי אִית לִי שִׁיעוּרָא, אֲמַר זֶה מַכַּת פְּרוּשִׁים נָגְעוּ בּוֹ, רְמַז לְתַלְמִידוֹי וְאַעֲלוּנֵיהּ לְקַפִּילִין וְחַפְרוּנֵיהּ חַד קָרָט, וּזְכָה עִימֵּיהּ הֵיךְ מָה דַּחֲוָה יְלִיף:

58 (VIII. 9 : 21 *b*)

שְׁמוּאֵל עָרַק מִן אֲבוּי. אֲזַל וְקָם לֵיהּ בֵּין תְּרֵין צְרִיפִין דְּמַסְכִּינִין. שְׁמַע קָלְהוֹן אָמְרִין בְּהֵידֵין (*a*אַרְגְּנְטוּרִין אֲנַן אָכְלִין יוֹמָא דֵּין. בְּאַרְגְּנְטוּרִין דְּרַחֲבָא אוֹ בְּאַרְגְּנְטוּרִין דְּכַסְפָּא עָאל וַאֲמַר קוּמֵי אֲבוּי. אֲמַר לֵיהּ צְרִיכִין אָנוּ לְהַחֲזִיק טוֹבָה לְרַמָּאִים שֶׁבָּהֶם:

דִּלְמָא, רַבִּי יוֹחָנָן וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ עָלוֹן מִיסְחֵי בְּהָדֵין דִּימוֹסִין דְּטִיבֶרְיָא פְּגַע בּוֹן חַד מִסְכֵּן אֲמַר לוֹן זְכוּן בִּי, אֲמַרוּ לֵיהּ, מִי חָזֵרִין, מִי חֲזַרוּן אַשְׁכְּחוּנֵיהּ מִית, אֲמַרוּ הוֹאִיל וְלָא זְכִינַן בֵּיהּ בְּחַיּוּי נִיטַפֵּל בֵּיהּ בְּמִיתוּתֵיהּ, כִּי מִיטַפְּלִין בֵּיהּ אַשְׁכְּחוּן כִּיס דִּינָרַיָּא תָּלֵי בֵּיהּ,

59 (ibid.)

אַבָּא בַר בָּא יְהַב לִשְׁמוּאֵל בְּרֵיהּ פְּרִיטִין דְּיַפְלֵג לְמִסְכִּינַיָּא, נְפַק וְאַשְׁכַּח חַד מִסְכֵּן אָכֵל קוּפָּד וְשָׁתֵי חֲמַר, עָאל וַאֲמַר קוּמֵי אֲבוּי, אֲמַר לֵיהּ הַב יַתִּיר דְּנַפְשֵׁיהּ מָרָתֵיהּ:

רַבִּי יַעֲקֹב בַּר אִידִי וְרַבִּי יִצְחָק בַּר נַחְמָן הֲווֹן פַּרְנָסִין וַהֲווֹן יָהֲבִין לְרַבִּי חָמָא אֲבוּי דְּרַבִּי אוֹשַׁעְיָא חַד דִּינָר וְהוּא יָהֵיב לֵיהּ לְחוֹרָנִין:

רַבִּי חֲנַנְיָא בַּר פַּפָּא הֲוָה מַפְלֵג מְצוֹת בְּלֵילְיָא, חַד זִמְנָן פְּגַע בֵּיהּ רַבְּהוֹן דְּרוּחָיָא אֲמַר לֵיהּ לָא כָךְ (*b*אַלְפָּן רַבִּי לֹא תַּסִּיג גְּבוּל רֵעֶךָ׳ (Deut. 19[14]) אֲמַר לֵיהּ וְלָא כֵן כְּתִיב מַתָּן בַּסֵּתֶר יִכְפֶּה אָף, (Prov. 21[14]) וְהַוָּה מְסַתְּפֵי מִינֵיהּ וַעֲרַק מִן קוּמוֹי,

60 (ibid.)

אֲמַר רַבִּי חִיָּא בַּר אַדָּא אִית הֲווּ סָבִין בְּיוֹמֵינָן, מָאן דַּהֲוָה יָהֵיב לוֹן מִבֵּין רֵישׁ שַׁתָּא לְצוֹמָא רַבָּא הֲווֹן נָסְבִין, מִן בָּתַר כֵּן לָא הֲווֹן

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a) Text אגנטין *b*) Text אולפן

נָסְבִין, אָמְרִין רְשׁוּתַן נַבַּן: נְחֶמְיָה אִישׁ שִׁיחִין פְּנַע בֵּיהּ יְרוּשַׁלְמִי חַד, אֲמַר לֵיהּ זְכֵי עַמִּי חֲדָא תַּרְנְגוֹלְתָּא, אֲמַר לֵיהּ הֵילָךְ טִימִיתַהּ וְזִיל וְזִבּוֹן קוּפָּד, וַאֲכַל וּמִית, וַאֲמַר בּוֹאוּ וּסְפְּדוּ לַהֲרוּגוֹ שֶׁל נְחֶמְיָה: נַחוּם אִישׁ גַּם זוּ (גִּמְזוֹ) הָיָה מוֹלִיךְ הוֹרוֹן לְבֵית חָמְיוֹ פְּנַעֲבֵיהּ מוּכֵּה שְׁחִין אֶחָד, אֲמַר לֵיהּ זְכֵה עַמִּי מִמָּה דְאִית גַּבָּךְ, אֲמַר לֵיהּ מִי חָזֵי, חָזַר וַאֲשְׁכְּחֵיהּ מֵת. וַהֲוָה אָמַר לְקִיבְלֵיהּ עַיְינָיָה דַּחֲמוּנָךְ וְלָא יְהַבּוּן לָךְ יִסְתַּמְיָין. יְדֵיהּ דְּלָא פְּשִׁטָן מִיתַּן לָךְ יִתְקַטְעוּן. רִגְלַיָּיא דְּלָא רָהֲטֵי מִיתַּן לָךְ יִתַּבְּרָן. וּמְטָתֵיהּ כֵּן:

61 (ibid.)

רַבִּי הוֹשַׁעְיָא רַבָּא הֲוָה רַבֵּיהּ דְּבֵרֵיהּ חַד דְּסַגִּיא *a*) נְהוֹרָיָא. וַהֲוָא יְלִיף אֲכִיל עִימֵּיהּ בְּכָל יוֹם. חַד זִמְנָא הֲווֹ (לֵיהּ) אָרְחִין וְלָא מָטָא מֵיכוּל עִימֵּיהּ. בְּרוּמְשָׁא סְלִיק לְגַבֵּיהּ אֲמַר לֵיהּ לָא יְכִיעוֹם מָרִי עֲלַי בְּגִין דַּהֲוָה לִי אָרְחִין וְלָא בְּעִית מְבַזְיָא אִיקָרֵיהּ דְּמָרִי בְּגִין כֵּן (דְּלָא) אִכְלִית עִמָּךְ יוֹמָא דִין. אֲמַר לֵיהּ אַתְּ פַּיְיסַתְּ לְמַאן דְּמִיתְחֲמֵי וְלָא חֲמֵי, דִּין דְּחָמֵי וְלָא מִיתְחֲמֵי יְקַבֵּל פְּיוּסָךְ. אֲמַר לֵיהּ הָדָא מָנָא לָךְ. אֲמַר לֵיהּ מֵרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב. דְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב עַל חַד דְּסַגִּיא נְהוֹרָא לְקַרְתֵּיהּ יְתֵב לֵיהּ רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב לְרַע מִינֵּיהּ. דְּיֵימְרוּן דְּאִילּוּלֵא דְּהוּא בַּר נָשָׁא רַבָּא לָא יְתֵב לֵיהּ רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב לְרַע מִינֵּיהּ. עֲבַדוּן לֵיהּ פַּרְנָסָה דְּאִיקָר, אֲמַר לְהוֹן מָהוּ הַכִּין. אֲמַרוּ לֵיהּ רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב יָתֵיב לְרַע מִינָּךְ. וְצַלִּי עֲלוֹי הָדָא צְלוֹתָא. אַתְּ גְּמַלְתְּ חֶסֶד לְמַאן דְּמִיתְחֲמֵי וְלָא חֲמֵי, דִּין דְּחָמֵי וְלָא מִתְחֲמֵי יְקַבֵּל פְּיוּסָךְ וְיִגְמוֹל יָתָךְ חֶסֶד, דִּלְמָא רַבִּי חָמָא בַּר חֲנִינָא וְרַבִּי הוֹשַׁעְיָא הֲווֹן מְטַיְילִין בְּאִילֵּין

a) Better נְהוֹרֵיהּ „One whose light was abundant." Euphemism for „one who was blind".

כְּוֵישָׁתָא דְּלוּד. אֲמַר רַבִּי חָמָא בַּר חֲנִינָא לְרַבִּי הוֹשַׁעְיָה כַּמָּה מָמוֹן שִׁקְּעוּ אֲבוֹתַי כָּאן. אֲמַר לֵיהּ כַּמָּה נְפָשׁוֹת שִׁקְּעוּ אֲבוֹתֶיךָ כַּאן. לָא הֲוָה אִית בְּנֵי נָשׁ דְּלָעַיִן בְּאוֹרַיְתָא׃

DEMAI.
The doubtful tithe.

62 (I. 3 : 21 *d*)

רַבִּי יוֹחָנָן כַּד הֲוָה אָכֵל אֲפִילּוּ קוּפָּד אֲפִילּוּ בֵיעָה הֲוָה מְתַקֵּן. אֲמַרוּ לֵיהּ תַּלְמִידוֹי לָא כֵן. אֶלָּפֶן רַבִּי עַשֵּׂר תְּעַשֵּׂר אֵת כָּל־תְּבוּאַת זַרְעֶךָ. (Deut. 14[22]) הוּ חָשֵׁשׁ לְמַשְׁקִין שֶׁיֵּשׁ בָּהֶן׃

רַבִּי יִרְמְיָה שְׁלַח לְרַבִּי זְעִירָא חַדָּא מְסָאנָא דְּתֵאנִים דְּלָא מְתַקְּנָא. וַהֲוָה רַבִּי יִרְמְיָה סָבַר מֵימַר מָה רַבִּי זְעִירָא מֵיכוּל דְּלָא מְתַקְּנָה. וַהֲוָה רַבִּי זְעִירָא סָבַר מֵימַר מָה אִיפְשָׁר דְּרַבִּי יִרְמְיָה מְשַׁלְּחָה לִי מִילָּא דְּלָא מְתַקְּנָה. בֵּין דִּין לְדִין אִיתְכְּלַת טֶבֶל. לְמַחַר קָם עִימֵּיהּ אֲמַר לֵיהּ הַהִיא מְסָנְתָּא דִּשְׁלַחְתְּ לִי אֶתְמַל מְתַקְּנָא הֲוַת. אֲמַר לֵיהּ אַמְרִית מָה רַבִּי זְעִירָא מֵיכוּל מִילָּה דְּלָא מְתַקְּנָה. אֲמַר לֵיהּ אוֹף אֲנָא אַמְרִית כֵּן מָה רַבִּי יִרְמְיָה מְשַׁלַּח לִי מִילָּה דְּלָא מְתַקְּנָה׃

63 (ibid.)

רַבִּי אַבָּא בַּר זְבִינָא בְּשֵׁם רַבִּי זְעִירָא אֲמַר אִין הֲווֹן קַדְמָאֵי בְּנֵי מַלְאָכִים אֲנַן בְּנֵי נָשׁ. וְאִין הֲווֹן בְּנֵי נָשׁ אֲנַן חֲמָרִין׃ אֲמַר רַבִּי מָנָא בְּהַהִיא שַׁעְתָּא אָמְרִין אַפִּילּוּ לַחֲמָרְתֵּיהּ דְּרַבִּי פִּינְחָס בֶּן יָאִיר לָא אִיתְמִינָן׃

חֲמָרְתֵּיהּ דְּרַבִּי פִּינְחָס גְּנַבּוּנַהּ לַיסְטֵי. עַבְדַת טְמוּרָה נַבּוֹן תְּלָתָא יוֹמִין דְּלָא טָעֲמָא כְּלוּם. בָּתַר תְּלָתָא יוֹמִין אִיתְמַלְכוּן מְחַזְּרַתַּהּ לְמָרַהּ. אָמְרִין נִישְׁלְחִינַהּ לְמָרַהּ דְּלָא לִימוֹת לְגַבָּן וְתִיסְרֵי מְעָרְתָא. אַפְקוּנַהּ אֲזַלַת וְקָמַת עַל תּוּרְעָתָא דְמָרַהּ. שָׁרִיַת מְנַהֲקָא אֲמַר

לון פּוּתְחוֹן לְהָדָא עֲלִיבְתָּא דְּאִית לָהּ תְּלָתָא יוֹמִין דְּלָא טְעֵימַת כְּלוּם. פְּתַחוֹן לָהּ וְעַלַּת לָהּ. אֲמַר לון יְהַבוּן לָהּ כְּלוּם תֵּיכוּל. יְהַבוּן קוּמָהּ שַׁעֲרִין וְלָא בָּעָת מֵיכוּל. אָמְרִי לֵיהּ רַבִּי לָא בָּעָה מֵיכוּל. אֲמַר לון מַתַּקְנִין אִינּוּן. אֲמַרוּ לֵיהּ אִין: אֲמַר לון וַאֲרִימוּן דְּמַיָּין. וַאֲרִימוּן דְּמַיָּין וְאַכְלַת.

64 (I. 3 : 22 *a*)

תְּרִין מִסְכִּינִין אַפְקְרוּן תְּרִין סְאִין דְּשַׁעֲרִין גַּבֵּי רַבִּי פִּינְחָס. זָרְעוּן וַחֲצָדוּן. וְעָאלוֹן בָּעַיִן מִיפַּב שַׁעֲרֵיהוֹן. אֲמַר לון אַיְתוֹן גַּמְלַיָּא וְחַמָּרַיָּא וּסְבוּן שַׁעֲרֵיכוֹן:

רַבִּי פִּינְחָס בֶּן יָאִיר אֲזַל לְחַד אָתָר. אֲתוֹן לְגַבֵּיהּ אֲמַרוּ לֵיהּ עַכְבְּרַיָּא אֲכָלוּ עִיבּוּרָן. גְּזַר עֲלֵיהוֹן וְצַמְתוּן. שָׁרוּן מְצַפְצְפִין. אֲמַר לון יָדְעִין אַתּוּן מָה אִינּוּן אָמְרִין. אֲמַרוּ לֵיהּ לָא. אֲמַר לון אֲמַרוּ דְּלָא מִתַּקְּנָא׳ אֲמַרוּ לֵיהּ עוֹרְבָן וְעַרְבּוֹן וְלָא אִנְכוּן:

מַרְגְּלָא מִן דְּמַלְכָּא סַרְקָיָא נַפְלַת וּבַלְעָהּ חַד עַכְבָּר. אֲתָא לְגַבֵּי רַבִּי פִּינְחָס בֶּן יָאִיר אֲמַר לֵיהּ מִי אֲנָא חַבָּר. אֲמַר לִשְׁמָךְ טָבָא אַתְיַת. גְּזַר עֲלֵיהוֹן וְצַמְתוּן. חֲמָא חַד מְגַבַּע וְאָתֵי. אֲמַר גַּבֵּי הָהֵן נִיחוּ וּגְזַר עֲלוֹי וּפַלְטַהּ:

רַבִּי פִּינְחָס בֶּן יָאִיר אֲזַל לְחַד אָתָר. אֲתוֹן לְגַבֵּיהּ אָמְרִין לֵיהּ לֵית מַבּוּעָן מְסַפֵּק לַן. אֲמַר לון דִּילְמָא *a* לָא אַתּוּן מִתַּקְנִין. אֲמַרוּ לֵיהּ עוֹרְבָן וְעַרְבּוֹן וְאַסְפֵּק לְהוֹן:

רַבִּי פִּינְחָס בֶּן יָאִיר הֲוָה אָזֵיל לְבֵית וַוּעְדָּא וַהֲוָה גִּינְיֵי גְּבִיר. אֲמַר לֵיהּ גִּינְיֵי גִּינְיֵי מָה אַתְּ מָנַע לִי מִן בֵּית וַוּעְדָּה וּפְלַג קוּמוֹי וַעֲבַר. אֲמַרוּ לֵיהּ תַּלְמִידוֹי יָכְלִין אֲנָן עָבְרִין. אֲמַר לון מַאן דְּיָדַע בְּנַפְשֵׁיהּ דְּלָא אָקִיל לְבַר נָשׁ מִן יִשְׂרָאֵל מִן יוֹמוֹי יַעֲבוֹר וְלָא מַנְכֵּהּ:

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a) read לֵית

65 (ibid.)

רַבִּי בָּעֵי מִישְׁרֵי שְׁמִיטָתָא׳ סְלֵק רַבִּי פִּינְחָס בֶּן יָאִיר לְנַבֵּיהּ. אֲמַר לֵיהּ מָה עִיבּוּרָיָא עֲבִידִין. אֲמַר לֵיהּ עוּלְשִׁין יָפוֹת. מַה עִיבּוּרָיָא עֲבִידִין. אֲמַר לֵיהּ עוּלְשִׁין יָפוֹת. וְיָדַע רַבִּי דְּלֵית הוּא מַסְכְּמָא עִימֵּיהּ. אֲמַר לֵיהּ לֵית מִישְׁנַח רַבִּי מֵיכוּל עִימַּן צְבָחָר פְּטַל יוֹמָא דֵין. אֲמַר לֵיהּ אִין מִי נְחִית חֲמָא מוּלְוָתָא דְּרַבִּי קַיְימִין. אֲמַר כָּל אִילֵּין יְהוּדָאֵי זָנִין. אִיפְּשַׁר דְּלָא חָמֵי סַבַּר אַפּוּי מִן כְּרוֹן. אָזְלִין וְאָמְרִין לְרַבִּי׳ שְׁלַח רַבִּי בָּעֵי מְפַיְיסָתֵיהּ. מְטוֹן בֵּיהּ נַבֵּי קַרְתֵּיהּ אֲמַר בְּנֵי קַרְתֵּיהּ קוּרְבּוֹן לִי. וּנְחַתּוּ בְנֵי קַרְתָּא וַאֲקְפוּן עֲלוֹ. אֲמַר לוֹן רַבִּי בָּעֵי מְפַיְיסָמֵיהּ. שְׁבַקוּנֵיהּ [a]וַאֲזוֹל לוֹן. אֲמַר בְּנֵי דּוֹדִי קוּרְבּוֹן לִי. נְחַתַּת אֵישָׁתָא מִן שְׁמַיָּא וַאֲקְפַת עֲלוֹי. אֲזַלוֹן אָמְרִין לְרַבִּי׳ אֲמַר הוֹאִיל וְלָא זָכִינַן נִישְׁבַּע מִינֵּיהּ בְּעָלְמָא הָדֵין נִיזְכֵּי נִשְׁבַּע מִינֵּיהּ בְּעָלְמָא דְּאָתֵי׃

66 (II. 1 : 22*c*)

רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מְפַקֵּד לְטַלָּיֵא לָא תִּיזְבּוֹן לִי יֶרֶק אֶלָּא מִן גִּינְתָּא דְּסִיסְרָא. קָם עִימֵּיהּ הַזַּכּוֹר לַטּוֹב אֲמַר לֵיהּ זֵיל אֲמַר לְרַבָּךְ לֵית הָדָא גִּינְתָּא דְּסִיסְרָא. דִּיהוּדַיי הֲוֹת וְקַטְלֵיהּ וְנַסְבֵּיהּ מִינֵּיהּ וְאִין בָּעֵית מַחְמָרָא עַל נַפְשָׁךְ אִישְׁתְּרִי לְחַבְרָךְ׃

(III. 2 : 23 *b*)

רַבִּי חַנִּי הֲוָה [b]מִיסְמַךְ לְרַבִּי זְעִירָא. עֲבַר חַד טָעִין חַד [c]מוּבַל דְּקִיסִין. אֲמַר לֵיהּ אַיְיתִי לִי חַד קִיסָם [d]מִחֲצִי שִׁינַיי. חֲזַר וַאֲמַר לֵיהּ לָא תַּיְיתִי לִי כְּלוּם דְּאִין אָתֵי כָּל בַּר נָשׁ וּבַר נָשׁ מִיעֲבַד כֵּן הָא אֲזֵילָא מוּבְלָא דְּנוּבְרָא.

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a) read וַאֲזַלוֹן *b*) compare מיסתמיך *c*) text מיבל *d*) text מחצרן

KILAIM.

(Things heterogeneous.)

67 (IX. 2:32*a*)

רַבִּי יוֹסֵי חֲוָה יָתִיב מְתַנֵּי חֲוָה תַּמָּן מִיתָה. מַן דְּנָפַק לֵיהּ לָא אֲמַר כְּלוּם מַן דְּיָתֵב לֵיהּ לָא אֲמַר לוֹן כְּלוּם:

רַבִּי אִימִּי חֲוָה יָתִיב מְתַנֵּי אֲמַר חַד לְחַבְרֵיהּ אַתְּ לָבֵישׁ כִּלְאַיִם אֲמַר לֵיהּ רַבִּי אִימִּי שְׁלַח מָאנָךְ וִיהַב לֵיהּ.

רַבִּי יוֹחָנָן יְהַב מַפָּה עַל מָנוֹי. וְאֵינוֹ אָסוּר מִשּׁוּם כִּלְאַיִם דְּלָא יְנִיבְלוּן מָנוֹי.

אֲמַר רַבִּי זְרִיקָן יְהַבוּ לְרַבִּי אַבוּנָא בֵּיעָתָא בְּמַפָּה דְּאִית בַּהּ כִּלְאַיִם וְהוּא לָא מְקַבֵּל.

68 (IX. 4:32*b*)

רַבִּי אֲמַר לָא כְמָה דְבַר אִינַּשׁ אֲזַל הוּא אָתֵי. וְרַבָּנָן אָמְרִין כְּמָה דְבַר נַשׁ אֲזַל הוּא אָתֵי.

רַבִּי יוֹחָנָן מְפַקֵּד אַלְבְּשׁוּנִי בִירַקְרִיקָא לָא חִיווֹרִי וְלָא אוּכְמִין. אִין קָמִית בֵּינֵי צַדַּיקַיָּא לָא נִבְהֵת. אִין קָמִית בֵּינֵי רַשִׁיעַיָּא לָא נִבְהֵת: רַבִּי יאשִׁיָה מְפַקֵּד אַלְבְּשׁוּנִי חִיווֹרִין חֲפִיתִין. אָקְרִין לֵיהּ וּמָה אַתְּ טָב מִן רַבָּךְ אֲמַר לוֹן וּמָה אֲנָא בָּהֵית בְּעוֹבָדַאי:

רַבִּי יִרְמְיָה מְפַקֵּד אַלְבְּשׁוּנִי חִיווֹרִין חֲפִיתִין אַלְבְּשׁוּנִי דַּרְדְּסִין יְהַבוּן מְסָאנַיי בְּרִגְלַיי וְחוּטְרָא בְיָדַי וִיהַבוּנִי עַל סִיטְרָא אִין אָתֵי מְשִׁיחָא אֲנָא מְעַתַּד.

צִיפְּרָאֵי אָמְרִין מַאן דְּאָמַר לָן רַבִּי דְּמִדְּ אֲנָן קָטְלִין לֵיהּ. אֲדִיק לוֹן בַּר קַפָּרָא רֵישֵׁיהּ מְכַסֵּי מָאנוֹי מְבַזְּעִין וַאֲמַר לוֹן יְצוּקִים וַאֲרָאֵלִים תְּפוּסִין בְּלוּחוֹת הַבְּרִית וְנָבְרָה יָדָן שֶׁל אַרְאֵלִים וְחָטְפוּ אֶת הַלּוּחוֹת.

אָמְרִין לֵיהּ דְּמִכְּדֵי רַבִּי, אָמַר לוֹן אַתּוּן אָמְרִיתוּן, וּקְרַעוּן וַאֲזַל קָלָא דְּקָרְעִין לְגוֹ פָּפְתָּה מְהַלֵּךְ תְּלָתָא מִילִין:

יָצְתָה בַת קוֹל וְאָמְרָה לָהֶן כָּל מִי שֶׁלָּא נִתְעַצֵּל בְּהַסְפִּידוֹ שֶׁל רַבִּי יְהֵא מְבוּשָׁר לְחַיֵּי הָעוֹלָם הַבָּא, בַּר מִן קַצָּרָא. כֵּיוָן דִּשְׁמַע כֵּן סְלֵק לֵיהּ לְאִינָּרָא וּטְלַק נַרְמֵיהּ וּמִית. נַפְקַת בַּת קָלָא וְאָמְרָה וַאֲפִילּוּ קַצָּרָא:

רַבִּי הֲוָה יָתֵיב לֵיהּ בְּצִיפּוֹרִין שְׁבַע עֲשְׂרֵה שְׁנִין וְקָרֵא עַל נַרְמֵיהּ וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה. וַיְחִי יְהוּדָה בְּצִיפּוֹרִין שְׁבַע עֶשְׂרֵה שָׁנָה. וּמִן גּוֹבֵיהֶן עֲבַד תְּלַת עֲשָׂרֵה שְׁנִין חֲשִׁישׁ בְּשִׁינּוּי וּלְמָה חָשׁ בְּשִׁינּוּי. חַד זְמַן עָבַר חֲמָא חַד עִינַל מִינְכֵּם נְעָה וַאֲמַר לֵיהּ, רַבִּי שֵׁיזְבִי, אֲמַר לֵיהּ לְכָךְ נוֹצַרְתָּ. וּבְסוֹפָהּ אֵיךְ אִינַּשְׁמַת. חֲמָתוֹן קָטְלִין חַד קֵן דְּעַכְבָּרִין, אֲמַר אַרְפּוּנוֹן וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו כְּתִיב (Psa 145⁹)

69 (ibid.)

רַבִּי הֲוָה עָנְוָן סַגִּין וַהֲוָה אָמַר כָּל מָה דְּיֵימַר לִי בַּר נָשָׁא אֲנָא עָבֵיד חוּץ מִמָּה שֶׁעָשׂוּ זְקֵנִי בְתֵירָה לְזְקֵנִי, דִּשְׁרוֹן גַּרְמוֹן מִנְּשִׁיאוּתֵיהוֹן וּמַנּוּנֵיהּ. אִין סְלֵיק רַב הוּנָא רֵישׁ גָּלוּתָא לְהָכָא אֲנָא מוֹתִיב לֵיהּ לְעֵיל מִינִי, דְּהוּא מִן יְהוּדָה וַאֲנָא מִבִּנְיָמִן וְהוּא מִן הִכְרַיָּא וַאֲנָא מִן נוּקְבָתָא. חַד זְמַן עָאל רַבִּי חִיָּיא רוּבָא לְגַבֵּיהּ אֲמַר לֵיהּ הָא רַב הוּנָא לְבַר, נִתְפַּרְכְּמוּ פָּנָיו שֶׁל רַבִּי. אֲמַר לֵיהּ אַרְוִנוּ בָּא, אֲמַר לֵיהּ פּוֹק וַחֲמִי מַאן בָּעֵי לָךְ לְבַר. וּנְפַק וְלָא אִשְׁכַּח בַּר נָשׁ וִידַע דְּהוּא כָּעֵים עֲלוֹי. עֲבַד דְּלָא עָלֵיל לְגַבֵּיהּ תְּלָתִין יוֹמִין, אֲמַר רַבִּי יוֹסֵי בַּר בּוּן כָּל אִינּוּן תְּלָתִין יוֹמַיָּא יְלַף רַב מִינֵּיהּ כְּלָלַיָּא דְּאוֹרַיְתָא. לְסוֹף תְּלַת עֲשַׂרְתֵּי שְׁנַיָּא וּתְלָתִין יוֹמַיָּא עָאל אֱלִיָּהוּ לְגַבֵּיהּ בִּדְמוּת רַבִּי חִיָּיה רוּבָה. אֲמַר לֵיהּ מָה מָרִי עָבֵיד. אֲמַר

לֵיהּ חַד שִׁינָּא מְעַיְקָה לִי, אֲמַר לֵיהּ חֲמֵי לָהּ לִי וְחֲמֵי לָהּ לֵיהּ וִיהַב אֶצְבְּעָתֵיהּ עֲלָהּ וְאִינְּשֵׁמַת. לְמַחַר עָאל רַבִּי חִיָּיה רוֹבָה לְגַבֵּיהּ אֲמַר לֵיהּ מָה עָבִיד רַבִּי, הַאי שִׁינָּךְ מָה הִיא עֲבִידָה, אֲמַר לֵיהּ מִן הַהִיא שַׁעְתָּא דִּיהַבְתְּ אֶצְבְּעָתָךְ עֲלַהּ אִינְּשֵׁמַת. אֲמַר לֵיהּ אֲנָא לָא הֲוִינָא, מִן הַהִיא שַׁעְתָּא הֲוָה נָהֵיג בֵּיהּ בִּיקָר, כַּד הֲוָה עָלֵיל לְבֵית וַוּעָדָא הֲוָה אָמַר יִכָּנֵס רַבִּי חִיָּיא רוֹבָא לְפָנִים, אֲמַר לֵיהּ רַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי, לְפָנִים מִפָּנִי, אֲמַר לוֹ חַס וְשָׁלוֹם אֶלָּא רַבִּי חִיָּיה רוֹבָה לְפָנִים וְרַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי לִפְנֵי לְפָנִים׃

70 (ibid.)

רַבִּי הֲוָה מְתַנֵּי שְׁבָחַיָּה דְּרַבִּי חִיָּיה רוֹבָה קוֹמֵי רַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי, חַד זְמַן חֲמָתֵיהּ גּוֹ בַּנֵּי וְלָא אִיתְכְּנַע מִן קוּמוֹי, אֲמַר לֵיהּ אֲהָנוּ[a] דְּאַתְּ מְתַנֵּי שְׁבָחַיָּה, אֲמַר לֵיהּ מָה עָבַד לָךְ, אֲמַר לֵיהּ חֲמָתִי גּוֹ בַּנֵּי וְלָא אִיתְכְּנַע מִן קוֹמַיי, אֲמַר לֵיהּ לְמָה עֲבַדְתְּ כֵּן, אֲמַר לֵיהּ יֵיעוֹל עֲלַי דְּאִין סְחִית לָא יַדְעִית, בְּהַהִיא שַׁעְתָּא אַשְׁגְּרִית עֵינַיי בְּכָל סִפַּר תִּילִים אַגָּדָה, מִן הַהִיא שַׁעְתָּא מְסַר לֵיהּ שְׁנֵי תַלְמִידִין דְּיַהֲלְכוּן עִימֵּיהּ בְּגִין סַכְּנָתָא׃

71 (ibid.)

רַבִּי יוֹסֵי צָם תַּמְנֵיי יוֹמִין לְמֵיחֲמֵי רַבִּי חִיָּיה רוֹבָה וּלְסוֹפָא חֲמָא וְרַגְזָן יָדוֹי וְכָהוֹ עֵינוֹי, וְאִין תֵּימַר דְּהוּא רָבִּי יוֹסֵה בַּר נָשׁ זָעִיר, חַד גַּרְדֵּיי אֲתָא לְגַבֵּי רַבִּי יוֹחָנָן אֲמַר לֵיהּ חֲמֵית בְּחֵילְמֵי דְּרָקִיעָא נָפֵל וְחַד מִן תַּלְמִידָיךְ סָמִיךְ לֵיהּ, אֲמַר לֵיהּ וְחָכִים אַתְּ לֵיהּ, אֲמַר לֵיהּ אִין אֲנָא חָמֵי לֵיהּ אֲנָא חָכִים לֵיהּ, אַעֲבַר כָּל תַּלְמִידוֹי קוֹמוֹי וַחֲכִים לְרַבִּי יוֹסֵה,

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a) Contraction of אֲהָן הוּא

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ צָם תְּלַת מַאֲוָן צוֹמִין לְמֵיחְמֵי רַבִּי חִיָּיה רוֹבָה וְלָא חְמָתֵיהּ וּבְסוֹפָא שָׁרָא מִצְטַעֲרָ֫ אָמַר מָה הֲוָה לָעֵי בְּאוֹרַיְתָא סַגִּין מִינַּיי. אָמְרִין לֵיהּ רִיבִּיץ תּוֹרָה בְּיִשְׂרָאֵל יוֹתֵר מִמֶּךָּ וְלָא עוֹד אֶלָּא דַּהֲוָה נָלֵי. אָמַר לוֹן וְלָא הֲוִינָא נָלֵי. אָמְרִין לֵיהּ אַתְּ חֲוִיתְּ נָלֵי מִילַּף וְהוּא הֲוָה נָלֵי מִלַּפָּה׃

כַּד דְּמֵךְ רַב הוּנָא רֵישׁ גָּלוּתָא אַפְקוּנֵיהּ לְהָכָא. אָמְרִין אָן אֲנָן יָהֲבִין לֵיהּ. נִיתֵּינֵיהּ גַּבֵּי רַבִּי חִיָּיא רוֹבָה דְּהוּא מִן דִּירְתְּהוּ. אָמְרִין מַאן בָּעֵי מֵיהַב לֵיהּ. אָמַר רַבִּי חַנַּיי אֲנָא עָלֵיל יָהֵב לֵיהּ. אָמְרוּ לֵיהּ עֵילְתָּה אַתְּ בָּעֵי דְּאַתְּ גְּבַר סַב וְאַתְּ בָּעֵי מֵיעוֹל מֵיתַב לָךְ תַּמָּן. אָמַר לוֹן יְהַבּוּן מְשִׁיחָתָא בְּרִנְלַיי וְאִין עַנְיִית אַתּוּן נָרְשִׁין (לִי). עָאל וְאַשְׁכַּח תְּלַת דָּנִין. יְהוּדָה בְנִי אַחֲרִיךְ וְאֵין עוֹד. חִזְקִיָּה בְנִי אַחֲרִיךְ וְאֵין עוֹד. אַחֲרִיךְ יוֹסֵף בֶּן יִשְׂרָאֵל וְאֵין עוֹד. תְּלָה עֵינוֹי מִסְתַּכְּלָה. אִיתְאֲמַר לֵיהּ אַפֵּיךְ אַאֲפֵיךְ שְׁמַע קָלֵיהּ דְּרַבִּי חִיָּיא רָבָּא אָמַר לְרַב יְהוּדָה בְּרֵיהּ. נַפֵּישׁ לְרַב הוּנָה יְתִיב לֵיהּ וְלָא קַבֵּיל עֲלוֹי מְתִיב לֵיהּ. אָמְרִין כְּמָה דְּלָא קַבֵּיל עֲלוֹי מְתִיב לֵיהּ כֵּן זַרְעִיתֵיהּ לָא פְּסִיקָה לְעוֹלָם׃

72 (IX. 4 : 32 *c*)

אֶלִיחוֹרֵף וַאֲחִיָּה תְּרֵין אִיסְקְרִיטוֹרֵי דִּשְׁלֹמֹה. חֲמָא מַלְאַךְ מוֹתָא מִסְתַּכֵּל בּוֹן וְחָרִיק בְּשִׁינּוֹי. אָמַר מִילָּה וִיהָבוֹן בַּחֲלָלָא. אֲזַל וְנַסְבְּהוֹן מִן תַּמָּן. אֲתָא קָאִים לֵיהּ נָחֵיךְ לְקִבְלֵיהּ. אָמַר לֵיהּ הַהֵיא שַׁעְתָּא חֲוִיתָא אִיחֲרוֹק בְּשִׁנַּיִךְ וְכַדּוֹן אַתְּ נָחֵיךְ. אָמַר לֵיהּ אָמַר לִי רַחֲמָנָא דְּנִסַּב לְאֶלִיחוֹרֵף וַאֲחִיָּה מִן חֲלָלָא וְאָמְרִית מַאן יָהֵיב לִי אִילֵּין לְתַן הָאִישְׁתַּלְחִית מִיסְבִינּוֹן. וִיהַב בְּלִיבָּךְ לְמֵיעֲבַד כֵּן בְּגִין דְּנַעֲבִיד שְׁלִיחוּתִי. אֲזַל וְאִיטַּפֵּל בּוֹן מִן תַּמָּן׃

עוֹלָא נָחוֹתָא הֲוָה. אִידְּמֵךְ תַּמָּן שָׁרֵי בָּכֵי. אָמְרִין לֵיהּ מָה לָךְ בָּכֵי. אֲנָן מִסְקִין לָךְ לְאַרְעָא דְּיִשְׂרָאֵל. אָמַר לוֹן וּמָה הֲנָיָה לִי אֲנָא

מוֹבֵד מַרְנָלִיתִי גּוֹ אַרְעָא מְסָאֲבְתָּא. לֵא דוֹמֶה הַפּוֹלְטָה בְּחֵיק אִמּוֹ לְפוֹלְטָה בְּחֵיק נָכְרִיָּה.

רַבִּי מֵאִיר אִידְמֵיךְ בְּאַסְיָא. אֲמַר אִימּוֹרוֹן לִבְנֵי אַרְעָא דְיִשְׂרָאֵל הָא מְשִׁיחֲכוֹן דִּידְכוֹן. אֲפִילּוּ כֵּן אֲמַר לוֹן יְהָבוּ עַרְסֵי עַל גִּיף יַמָּא דִכְתִיב כִּי הוּא עַל יַמִּים יְסָדָהּ וְעַל נְהָרוֹת יְכוֹנְנֵיהָ׃ Psa. 24 : 2.

SHEBI'ITH.

The Sabbatic year.

73 (IV. 2 : 35 *a*)

רַבִּי אַבָּא בַּר זְמִינָא חֲוָה מְחַייֵט נַבִּי חַד אַרְמַאי בְּרוֹמִי. אֲיְתִי לֵיהּ בְּשַׂר דִּנְבֵלָה אֲמַר לֵיהּ אֲכוֹל. אֲמַר לֵיהּ לֵינָא אָכֵיל. אֲמַר לֵיהּ אֲכוֹל דִּילְכֵן אֲנָא קָטֵילְנָא לָךְ. אֲמַר לֵיהּ אִין בְּעַיִת מִיקְטֶל קָטוֹל דַּאֲנָא לֵינָא מֵיכַל בְּשַׂר דִּנְבֵילָה. אֲמַר לֵיהּ מַהָן מוֹדַע לָךְ דְּאִילּוּ אֲכַלְתְּ חֲוֵינָא קָטֵיל לָךְ. אוֹ יְהוּדַיי יְהוּדַאי אוֹ אַרְמַאי אַרְמַאי. אֲמַר רַבִּי מָנָא אִילּוּ חֲוָה רַבִּי אַבָּא בַּר זְמִינָא שָׁמַע מִילֵּיהוֹן דְּרַבָּנִין מֵיכַל חֲוָה.

74 (VI. 1 : 36 *c*)

רַבִּי תַּנְחוּם בַּר חִיָּיה חֲוָה בְחָפָר וַהֲווֹן שָׁאֲלִין לֵיהּ וַהֲוָא מוֹרֶה. שָׁאֲלִין לֵיהּ וְהוּא מוֹרֶה. אָמְרִין לֵיהּ וְלָא כֵן אוּלְפַּן רַבִּי שֶׁאָסוּר לְתַלְמִיד לְהוֹרוֹת הֲלָכָה לִפְנֵי רַבּוֹ עַד שֶׁיֵּהֵא רָחוֹק מִמֶּנּוּ שְׁנַיִם עָשָׂר מִיל כְּמַהֲנֵה יִשְׂרָאֵל. וְהָא רַבִּי מָנָא רַבָּן יָתֵיב בְּצִיפּוֹרִין. אֲמַר לוֹן יֵיתֵי דְלָא יְדֵעִית. מִן הַהִיא שַׁעְתָּא לָא אוֹרֵי.

רַבִּי חֲוָה בְעַבּוֹ חֲמֵי חַד בַּר נָשׁ סָלֵק מִן כֵּיפְתָּא וּלְעֵיל. אֲמַר לֵיהּ לֵית אַתְּ בְּרֵיהּ דְּפָלָן כַּהֲנָא. לָא חֲוָה אֲבוּךְ כָּהֵן. פִּישְׁפְּשָׁה אֲמַר קוֹמֵי רַבִּי יוֹסֵי שַׁאֲלִית לְרַבִּי אַחָא וּשְׁרָא. רַבִּי זְעֵירָא אֲזַל

לְחַמְתָא דִפְחָל, וַהֲוָה חָמֵי נַרְמֵיהּ לְבַר מִן דִיקְלַיָא דְבָבֶל, שְׁלַח שָׁאֵל לְרַבִּי חִיָיא בַּר וָוא לֶתֵרִין בְּנוֹי דְרַבִּי אֶבְיָתָר דְדָמָא, אָמְרִין נְהִינִין כָּהֲנָיָא מָטֵי עַד תַּמָּן, כָּהֲנָיָא שְׁאַלוּן לְרַבִּי יוֹחָנָן הָהָן חוּטָא דְנָוֶה, אֲמַר לוֹן רַבִּי יוֹחָנָן בְּשֵׁם רַבִּי חוּנְיָא דִבְרַת חַוּרָן, נְהִינִין כָּהֲנָיָא מָטֵיי עַד דָּרְיֵי וְהָהָן חוּטָא דִבוּצְרָיֵיה עַד דְּפַרְדֵיסָא.

75 (VI. 4 : 37 *a*)

רַבִּי הִתִּיר לִיקַח יֵרָק בְּמוֹצָאֵי שְׁבִיעִית מִיַּד, בַּר מִן קַפְלוּטָא, מָה עֲבַדוּן לֵיהּ צִיפּוֹרָאֵיי, אַלְבְּשׁוּנֵיהּ סַקָא וְקִיטְמָא, וְאַיְיתוּנֵיהּ קוֹמֵי רַבִּ, אָמְרִין לֵיהּ מָה חֲטָא דֵין מִן כָּל יַרְקָיָא, וּשְׁרָא לֵיהּ לוֹן: רַבִּי וְרַבִּי יוֹסֵי בַּר יְהוּדָה נָחֲתִין לְעַכּוֹ, וְאִיתְקַבְּלוּן נַבֵּי רַבִּי מָנָא, אֲמַר לְהוֹן רַבִּי עֲשֵׂה לָנוּ לֶפֶס אֶחָד שֶׁל יֵרָק, עֲבַד לֵיהּ קוּפַּד, לְמֶחַר אֲמַר לֵיהּ עֲשֵׂה לָנוּ לֶפֶס אֶחָד שֶׁל יֵרָק, עֲבַד לוֹן תַּרְנְגוֹלְתָא.

76 (IX. 1 : 38 *d*)

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי הֲוָה עָבַר בִּשְׁמִיטְתָא וַחֲמָא חַד מְלַקֵּט שְׁבִיעִית, אֲמַר לֵיהּ וְלֵית אָסוּר, וְלָאו סְפִיחִין אִינּוּן, אֲמַר לֵיהּ וְלָא אַתְּ הוּא מַתִּירָן, אֲמַר לֵיהּ וְאֵין חֲבֵירַיי חֲלוּקִין עָלַיי, קְרָא עָלוֹי וּפוֹרֵץ גָּדֵר יִשְׁכֶּנּוּ נָחָשׁ (Eccl. 10[8]) וְכֵן הֲוָת לֵיהּ:

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי עֲבַד טְמִיר בְּמַעֲרְתָּא תְּלָת עֲשַׂר שְׁנִין, בְּמַעֲרַת חֲרוּבִין (דְתִרוּמָה) עַד שֶׁהֶעֱלָה גוּפוֹ חֲלוּדָה, לְסוֹף תְּלָת עֲשַׂר שְׁנִין אֲמַר לֵינָה נָפֵיק חֲמֵי מָה קָלָא בְעָלְמָא, נְפַק וְיָתֵיב לֵיהּ עַל פּוּמָהּ דְמַעֲרְתָּא, חֲמָא חַד צַיָּיד צָיֵיד צִיפְּרִין פָּרַס מְצוּדְתֵּיהּ, שְׁמַע בְּרַת קָלָא אָמְרָה דִימוֹס וְאִישְׁתִּיזַבַת, אֲמַר צִיפּוֹר מִבַּלְעֲדֵי שְׁמַיָּא לָא אָבְדָא, כָּל שֶׁכֵּן בַּר נָשָׁא, כַּד חֲמָא דְשָׁדְכִין מִילַיָּיא אֲמַר נֵיחוֹת נִיחֲמֵי בְּהָדֵין דִימוֹסִין דְטִיבֶרְיָא אִם צְרִיכִין אֲנַן לַעֲשׂוֹת

תַּקָּנָה כְּמוֹ שֶׁעָשׂוּ אֲבוֹתֵינוּ הָרִאשׁוֹנִים "וַיְחַן אֶת־פְּנֵי הָעִיר" (Gen. 33[18]), שֶׁהָיוּ עוֹשִׂין אִיטַלִּיסִין וּמוֹכְרִין בַּשּׁוּק, אָמַר נְבַדְּכִי טִיבֶּרְיָא וַהֲוָה נָסֵב תּוּרְמוֹסִין וּמְקַצֵּץ וּמְקַלֵּיף וְכָל הָן דַּהֲוָה מִיתָא הֲוָה טָיֵיף וְסָלַק לֵיהּ מִן לְעֵיל, חֲמָתֵיהּ חַד כּוּתַי אֲמַר לֵינָהּ אָזֵל מַפְּלֵי בְּהָן סָבָא דִּיוּדָאֵי, נָסֵב חַד מִית אָזַל וְאַטְמְרֵיהּ הָן דְּבָכִי, אֲתָא לְגַבֵּיהּ דְּרַבִּי שִׁמְעוֹן בֶּן יוֹחַי אֲמַר לֵיהּ לָא בַּכִּית אָתַר פְּלָן, אִיתָא וַאֲנָא מַפֵּיק לָךְ מִן תַּמָּן, צָפָה רַבִּי שִׁמְעוֹן בֶּן יוֹחַי בְּרוּחַ הַקּוֹדֶשׁ שֶׁנִּתְנוּ שָׁם, וְאָמַר גּוֹזֵר אֲנִי עַל הָעֶלְיוֹנִים שֶׁיֵּרְדוּ וְעַל הַתַּחְתּוֹנִים שֶׁיַּעֲלוּ וְכֵן הֲווֹת לֵיהּ, מִי עָבַר קוֹמֵי מוּגְדְּלָא שְׁמַע קָלֵיהּ דְּסַפְּרָא אָמַר הָא בַּר יוֹחַי מְרַכֵּי טִיבֶּרְיָא, אֲמַר לֵיהּ יָבוֹא עָלַי אִם לֹא שָׁמַעְתִּי שֶׁטִּיבֶּרְיָא עֲתִידָה לִיטָּהֵר, אֲפִילּוּ כֵּן לָא הֵימְנִין הֲוֵית, מַיִם נַעֲשָׂה גַּל שֶׁל עֲצָמוֹת:

77 (IX. 2 : 38 *d*)

הִיקְלִיטְיָאנוֹס אֲעִיק לְבְנֵי פַּנְיָים, אָמְרִין לֵיהּ אֲנַן אָזְלִין, אֲמַר לֵיהּ סוֹפִיסְטָה (σοφιστής) לָא אָזְלִין וְאִין אָזְלִין לוֹן חָזְרִין לוֹן, וְאִי בְּעֵית מִיבְדָּקָא אַיְיתֵי טַבְיָין וְשַׁלְחוֹן לְאַרְעָא דִּרְחִיקָא, וּבְסוֹף אִינּוּן חָזְרִין לְאַתְרֵיהוֹן, עֲבַד כֵּן, אַיְיתִי טַבְיָין וְחַפֵּי קַרְנָתְהוֹן בְּכֻסֵּף וְשַׁלְחוֹן לְאַפְרִיקִי, וּבְסוֹף תְּלָתִין שְׁנִין חֲזָרוּ לְאַתְרֵיהוֹן,

78 (IX. 5 : 39 *a*)

רַבִּי יִצְחָק בַּר רְדִיפָה הֲוָה לֵיהּ עוּבְדָּא, אֲתָא שְׁאֵל לְרַבִּי יִרְמְיָה אֲמַר לֵיהּ מָה אַרְיְוָתָא קַמָּיךְ וְאַתְּ שָׁאֵל לְתַעֲלָיֵיא, אֲתָא שָׁאֵל לְרַבִּי יאשִׁיָּה, אֲמַר לֵיהּ חֲמִי לָךְ תִּלְתָּא רָחֲמִין וַאֲבַקְרֵהּ קוֹמֵיהוֹן,

קַפּוּדָקֵאי דְּצִיפּוֹרִין שְׁאֲלוֹן לְרַבִּי אִימִּי, בְּנִין דְּגִית לְאִילֵּין עַמָּא רָחֵם וְלָא שָׁאֵל שְׁלָם אֵיךְ צוּרְכָה מִיעֲבַד, אֲמַר לוֹן כַּד תֶּחְמוֹן רִגְלָא צְלִילָא תַּהֲווֹן מַפְקִין לַהּ לְשׁוּקָא וּמְבַקְּרִין לַהּ וְחָזְרִין וְזָכְיִין בֵּיהּ,

רַבִּי חַנַּיי מְפַלֵּג לֵיהּ צְלוּחִין צְלוּחִין, רַבִּי אֶלִיעֶזֶר מְפַלֵּג לֵיהּ צְלוּחִין צְלוּחִין, רַבִּי חִזְקִיָּה סְלֵק נַבֵּי רַבִּי יִרְמְיָה אֲמַר לֵיהּ זְכִית בְּהָן אוֹצָרָה, אֲמַר לֵיהּ צוּר לִי אִילֵּין פְּרִיטַיָּא נַבָּךְ.

79 (IX. 8 : 39 *a*)

רַבּוּ חִזְקִיָּה הֲוָה קָאִים בְּשׁוּקָא דְקֵיסְרִין חֲמָא חַד טָעִין עֲלָל מִן אִיפּוּרָא, הֲפַךְ אַפּוּי דְלָא מִיחֲמִינֵיהּ. שְׁמַע רַבִּי יַעֲקֹב בַּר אַחָא וַאֲמַר אִמֵּיהּ דְהָן יַלְדַת בַּר.

חַד בַּר נָשׁ הֲוָה חָשִׁיד עַל שְׁמִיטְתָא אֲמַר לְאִיתְתֵּיהּ אַפְקִין חַלְתָה, אָמְרָה לֵיהּ הַהוּא נַבְרָא חָשִׁיד עַל שְׁמִיטְתָא וְאַתְּ אָמַר אַפְקִין חַלָּה, אֲמַר לַהּ חַלָּה מִדְּבַר תּוֹרָה, שְׁבִיעִית מִדִּבְרוֹן דְּנַמְלִיאֵל וְחַבְרוֹי

TERUMOTH.

(The heave-offering.)

80 (VIII. 5 : 45*c*)

רַבִּי יוֹסֵי בֶּן שָׁאוּל מִשְׁתָּעֵי אֲהָן עוּבְדָא, חֲדָא אִיתְתָא הֲוַת רָחְמָא מְצָוְתָא וּבַעֲלַהּ שָׁנֵי מְצָוְתָא, חַד זִמָּן סְלֵק נַבַּהּ חַד מִיסְכִּין, יַהֲבַת קוּמוֹי מֵיכוֹל, מִי אָכֵל אַרְגִּישַׁת בַּעֲלַהּ אִיסְלִיק, *a*) וְהַבְתֵּיהּ גּוֹ עִילְיָתָהּ, יַהֲבַת קוּמֵי בַּעֲלַהּ דְּייכוֹל, אֲכַל נָם וּדְמַךְ לֵיהּ, אֲתָא חִיוְיָא אֲכַל מִן מָה דַּהֲוָה קוּמוֹי וַהֲוָה מִסְתַּכַּל בֵּיהּ, מִן דְּאִיתְעַר *b*) קָם בָּעֵי מֵיכַל מִן מָה דַּהֲוָה קוּמוֹי, שָׁרֵי הַהוּא דְּבְעִילְתָא מְלוֹלֵי בֵּיהּ, הָדָא אָמְרָה יָשֵׁן מוֹתָר בְּרִיר הוּא, וְאֵין אִסּוּר מִשּׁוּם יִיחוּד, מִכְיָן דְּלָא חָשִׁיד עַל הָדָא, לָא חָשִׁיד עַל הָדָא, כִּי נֹאִיפוּ וְדָם בִּידֵיהֶם (Ezk. 23[37]).

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a) v. l. וְטַמְרַתֵּיהּ "and hid him". *b*) v. l. + מִשְׁנָתֵיהּ "from his sleep".

חַד בַּר נָשׁ אִינְלֵי לֵיהּ גְּרַב דַּחֲמַר, בַּעֲרוּבַת צוֹמָא רַבָּא אֲזַל לְמִשְׁפְּכִינֵיהּ, חֲמָתֵיהּ חַד אֲמַר לֵיהּ הָבֵיהּ לִי דְּנִישְׁתְּיֵיהּ אֲמַר לֵיהּ לַאו, מְנַלַי הוּא, אֲמַר לֵיהּ הָבֵיהּ לִי וּמָרֵיהּ דְּצוֹמָא לִיקוּם, לָא אַסְפֵּק מִישְׁתֵּי עַד דְּאִיתְחַלְחֵל,

(45 *d*)

רַבִּי זְעִירָא הֲוָה יָתֵיב וְאָכֵל וַהֲוָה דָמֵיךְ, יְהַב יְדֵיהּ עַל תּוּמַנְתָּא וַאֲמַר לוֹן אַדְלְקוֹן בּוּצִינָיָה, אַדְלְקוֹן וְאַשְׁכְּחוֹן שְׁפִיפוֹנָא שָׁהוּא דוֹמֶה לְשַׂעֲרָה כְּרִיךְ עֲלֵיהּ, אֲמַר לֵיהּ רַשִׁיעָא לָא הֲוֵינָא זְהִיר בָּךְ,

אֲמַר רַבִּי אִמִּי צְרִיכִין לְמֵיחוּשׁ לְמָה דִּבְרַיְיתָא חָשְׁשִׁין, אֲסִיר לְמִיתַּן בַּר נָשׁ פְּרִיטִין גּוֹ פּוּמָא, וְתַבְשִׁילָא תּוֹתֵי עַרְסָא, פִּיתָּא תְּחוֹת שִׁיחָיָא, לְמִיצַּע סַכִּינָא גּוֹ פּוּנְלָא, סַכִּינָא גּוֹ אֶתְרוֹנָא,

81 (VIII. 7:46 *a*)

חַד בַּר נָשׁ הֲוָה טָעֵין מִלְפִפּוֹן נְקִיר וְאוֹכִיל מִינֵיהּ לַעֲשָׂרָה בְּנֵי נָשׁ וּמִיתוּן, עִבְּרַת רִירִין עֲלוֹי וּפְסַקְתֵּיהּ, חַד בַּר נָשׁ הֲוָה סָנֵי קוּפַּד דְּאִימַּר, חַד זְמַן אָכֵיל קוּפַּד, עָבַר חַד וַאֲמַר לֵיהּ דְּאִימַּר הוּא, וְאִיתְבַּלְעֵם וּמִית, חַמְרִין שְׁרוֹן בְּפוּנְדָּקִין, אָמְרִין לוֹן הָבוּ לַן טְלוּפְחִין וְיַהֲבוֹן, אָמְרִין לוֹן הָבוּ לַן תִּינְיָן וְיַהֲבוֹן, אָמְרִין לוֹן קַדְמַיִין חֲוִון טָבִין מִן אִילֵּין, אָמְרִין לוֹן שֵׁזַרְתֵּיהּ דְּחִיוֵי אַשְׁכַּחְנָן בְּחוֹן, וְאִיתְבַּלְעֵסוֹן וּמִיתוּן,

רָעַיָא חֲלַבוֹן חֲלָב וַאֲתָא חִיוְיָא וְאָכֵל מִינֵיהּ, וַהֲוָה כַלְבָּא מִיסְתַּכֵּל בֵּיהּ, כַּר אֲתוֹן יֵיכְלוֹן, מִישָׁרֵי נָבַח בְּחוֹן וְלָא אִתְבּוֹנְנוּן בְּסוֹפָא אֲכַל וּמֵית,

חַד בַּר נָשׁ עָבַד תּוּם שְׁחִיק גּוֹ בַּיְיתֵיהּ, וַאֲתָא חִיוְיָא דְּטוֹר וְאָכֵיל מִינֵיהּ וַהֲוָה חִיוֵי דְּבַיִת מִסְתַּכֵּל בֵּיהּ, אֲתוֹן בְּנֵי בַּיְיתֵיהּ מֵיכַל מִינֵיהּ, מִישָׁרֵי מְתַרְתַּר עֲלֵיהוֹן עָפַר, וְלָא אִיתְבּוֹנְנוּן וּקְלַק נַרְמֵיהּ נַוְויהּ,

חַד בַּר נָשׁ זַמִּין חַד רַבָּן וְאַיְתֵיב כַּלְבָּא נַבֵּיהּ. אֲמַר לֵיהּ בְּיִזְיוֹן אֲנָא חַיָּיב לָךְ. אֲמַר לֵיהּ רַבִּי טִיבוּ אֲנָא מְשַׁלֵּם לֵיהּ. שָׁבוּעִין עַלּוֹן לְקַרְתָּא עָאל חַד מִינְהוֹן בָּעֵא מִינְסַב אִיתְתִי וַאֲכַל בֵּיצָיו:

82 (VIII. 10 : 46 *b*)

עוּלָא בַּר קוּשֵׁב תְּבַעְתֵּיהּ מַלְכוּתָא. עָרַק וַאֲזַל לֵיהּ לְלוּד גַּבֵּי רַבִּי יוֹשׁוּעַ בֶּן לֵוִי. אֲתוֹן וְאַקְפוּן מְדִינְתָּא. אֲמַרוּ לְהֹן אִין לֵית אַתּוּן יָהְבִין לֵיהּ לַן אֲנַן מַחְרְבִין מְדִינְתָּא. סְלֵק גַּבֵּיהּ רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי וּפַיְיסֵיהּ וְיָהֲבֵיהּ לוֹן. וַהֲוָה אֱלֵיהוּ זָכוּר לְטוֹב יְלִיף מִיתְגְּלֵי עֲלוֹי וְלָא אִיתְגְּלִי. וְצָם כְּמָה צוֹמִין וְאִיתְגְּלִי עֲלוֹי. אֲמַר לֵיהּ וְלִמְסוֹרוֹת אֲנָא נִגְלֶה. אֲמַר לֵיהּ וְלָא מִשְׁנָה עָשִׂיתִי. אֲמַר לוֹ וְוֹ מִשְׁנַת הַחֲסִידִים:

רַבִּי אִיסִי אִיתְצִיד בְּסַפְסוּפָה. אֲמַר רַבִּי יוֹנָתָן יְבָרֵךְ הַמִּת בְּסִרְינוֹ. אֲמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ עַד דַּאֲנָא קָטֵיל וַאֲנָא מִיתְקְטֵיל אֲנָא אָזֵיל וּמְשַׁיְזֵיב לֵיהּ בְּחַיְילָא. אֲזַל וּפַיְיסוֹן וְיָהֲבוּנֵיהּ לֵיהּ. אֲמַר לוֹן אַתּוּן גַּבֵּי סָבוֹן וְהוּא מְצַלֵּי עֲלֵיכוֹן. אַתּוּן גַּבֵּי רַבִּי יוֹחָנָן. אֲמַר לוֹן מָה דַּהֲוָה בִּלְבַּנְכוֹן מֵיעֲבַד לֵיהּ יִתְעֲבֵיד לוֹן. יִמְטָא לַהֲהוּא עַמָּא. לָא מְטוֹן אַפִּיפְּסָרוּס עַד דַּאֲזַלוֹן כּוּלְהוֹן. זְעֵירָא בַּר חֲנִינָא אִיתְצִיד בְּסַפְסוּפָא. סְלֵק רַבִּי אִימִי וְרַבִּי שְׁמוּאֵל מִיפַּיְסַהּ עֲלוֹי אָמְרָה לְהוֹן זְנֵבְיָה מַלְכְּתָא יְלִיף הוּא בָּרֵייכוֹן עָבֵד לְכוֹן נִיפִּין. עֲשִׂיקִין בֵּיהּ. עָלֵל סַרְקֵי טָעִין חַד סַפְסֵר. אֲמַר לוֹן בְּהָדָא סַפְסִירָא קְטַל בַּר נִיצוֹר לַאֲחוּי. וְאִישְׁתֵּיזֵיב זְעֵירָא בַּר חֲנִינָא.

רַבִּי יוֹחָנָן אֲמַר אִיקַּפְּחַת בַּעֲלֵי קַנְיָיה. סְלִיק לְבֵית וַעֲדָא וַהֲוָה רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ שָׁאֵיל לֵיהּ וְלָא מָנֵיב. שָׁאֵיל לֵיהּ וְלָא מָנֵיב. אֲמַר לֵיהּ מָהוּ הָכֵין. אֲמַר לֵיהּ כָּל הָאֵיבָרִין תְּלוּיִין בַּלֵּב וְהַלֵּב תָּלוּי בַּכִּיס. אֲמַר לֵיהּ וּמַהוּ כֵן. אֲמַר לֵיהּ וּמָה אַתְּ כֵּן. אֲמַר לֵיהּ

אִיקַפְּחֵת בַּעֲלֵי קַנְיָיה. אֲמַר לֵיהּ חַמוּ לִי זָוִיתָה. נְפַק מִיחַמֵּי לֵיהּ. חֲמֵיתוֹן מִן רָחִיק וְשָׁרֵי מְצַלְצֵל. אָמְרִין אִין רַבִּי יוֹחָנָן הוּא יִפֵּב פַּלְגָא. אֲמַר לוֹן חַייכוֹן כּוּלָּה אֲנָא נָסֵיב וּנְסַב כּוּלָּא׃

83 (VIII. 10 : 46*b*, *c*)

דִּיקְלוּט חַזִּירָא מְחוּנֵיהּ טַלְיֵי דְּרַבִּי יוּדָה נְשִׂיָּיא. אִיתְעֲבִיד מֶלֶךְ. נְחַת לְפַמְיָים. שְׁלַח כְּתִבִין בָּתַר רַבָּנִין. תֵּיהֲווֹן גַּבֵּיי בְּמִפְקֵי שׁוּבְתָּא מִיַּד. אֲמַר לֵיהּ לְשִׁלּוּחֵיהּ לָא תִתֵּן לְהוֹן כְּתִבִין אֶלָּא בַּעֲרוּבְתָּא עִם מִטְמְעֵי שִׁמְשָׁא. וַאֲתָא שְׁלִיחָא נַבְהוֹן בַּעֲרוּבְתָּא עִם מִטְמְעֵי שִׁמְשָׁא. וַהֲוָה רַבִּי יוּדָן נְשִׂיָּיא וְרַבִּי שְׁמוּאֵל בַּר נַחְמָן נָחְתִין לְמִיסְחֵי בְּרִימּוֹסִין דְּטִיבֶּרְיָא. אֲתָא אַנְגִיטְרִים *a* נַבְהוֹן וּבְעָא רַבִּי יוּדָן נְשִׂיָּיא לְמִינְזַף בֵּיהּ. אֲמַר לֵיהּ רַבִּי שְׁמוּאֵל בַּר נַחְמָן אַרְפֵּי לֵיהּ לְנִיסְיוֹן הוּא מִיתְחַמֵּי. אֲמַר לוֹן מָה רַבָּנִין עָבְדִין. תַּנּוּן לֵיהּ עוּבְדָא. אֲמַר לוֹן סְחוֹן. דְּבָרְייכוֹן עָבִיד נִיסָּיוֹן בְּמִפְקָא שׁוּבְתָּא. טְעַן יַתְהוֹן וְאָעֵיל יַתְהוֹן. אֲמַרוּ לֵיהּ הָא רַבָּנִין לְבַר. אֲמַר לָא יֵיחְמוּן אַפַּיי עַד דְּאִינּוּן סָחְיִין. הֲוָה הַהִיא בִּיבַּנִי אָזְיֵיהּ שִׁבְעָה יוֹמִין וְשִׁבְעָה לֵילְוָון. נְפַק וְאַנְצַח קַרְמֵיהוֹן וַעֲלַלוּן וּקְמוּן לֵיהּ קַרְמֵיהוֹן. אֲמַר לוֹן בְּנִין דְּבָרְייכוֹן עָבִיד לְכוֹן נִיסִּין אַתּוּן מְבַזִּין מַלְכוּתָא. אָמְרִין לֵיהּ. דִּיקְלוּט חַזִּירָא בְּזִינַן. דִּיקְלִיטְיָאנוֹס מַלְכָּא לָא בְּזִינַן. וַאֲפִילּוּ כֵּן לָא מְכַפֵּי לָא בְּרוֹמִי זְעֵיר וְלָא בְּחֶבֶר זְעֵיר׃

MA°ASER SHENI.

The second tithe.

84 (IV. 9 : 55*b*)

רַבִּי יוֹנָה בָּעֵי. מִצְטַעֵר וְחָמֵי. וְאַתְּ אָמַר הָכֵין. אֲמַר רַבִּי יוֹסֵי לָא מִסְתַּבְּרָא דְּלָא בַּהוּא דְּלָא מִצְטַעֵר וְחָמֵי בְּרַם הָכָא כְּמָה דְּבַר נָשׁ

a) l. אַרְגְּנַוְטִים Arogonautes. — Editor.

חֲוֵי הוּא חָלֵים. אֲמַר רַבִּי אָבִין מַאן דְּעָבֵד יָאוּת עָבֵד כְּרַבִּי יוֹסֵי. חַד בַּר נָשׁ אֲתָא לְגַבֵּי דְרַבִּי יוֹסֵי בֶּן חַלַפְתָּא. אֲמַר לֵיהּ חֲמֵית בְּחֵילְמַאי מִיתְמַר לִי אִיזֵיל לְקַפּוֹדְקְיָא וְאַתְּ מַשְׁכַּח מִדְּלָא דַּאֲבוּךְ. אֲמַר לֵיהּ אָזַל אֲבוּי דַּהוּא גַּבְרָא לְקַפּוֹדְקְיָא מִן יוֹמוֹי. אֲמַר לֵיהּ לָא. אֲמַר לֵיהּ אִיזֵיל מְנִי עֶשֶׂר שַׁרְיָין גּוֹ בַּיְיתָךְ וְאַתְּ מַשְׁכַּח מִידְּלָא דַּאֲבוּךְ קַפָּא דּוּקְיָא. חַד בַּר נָשׁ אֲתָא לְגַבֵּי דְרַבִּי יוֹסֵי בַּר חַלַפְתָּא אֲמַר לֵיהּ חֲמֵית בְּחֵילְמַאי לְבִישׁ חַד כְּלִיל דְּזֵיתָא. אֲמַר לֵיהּ דְּאַתְּ מִתְרוֹמְמָא לְבָתַר יוֹמִין. אֲתָא חַד חוֹרָן אֲמַר לֵיהּ חֲמֵית בְּחֵילְמָא לְבִישׁ כְּלִילָא דְּזֵית. אֲמַר לֵיהּ דְּאַתְּ מִלֵּקִי. אֲמַר לֵיהּ לְהַהוּא גַּבְרָא אֲמַרְתְּ דְּאַתְּ מִתְרוֹמְמָא וְלִי אֲמַרְתְּ דְּאַתְּ מִלֵּקִי. אֲמַר לֵיהּ הַהוּא הָוָה בְּנְצָיָא וְאַתְּ בַּחֲבָטָיָא.

85 (IV. 9 : *b*, *c*.)

חַד בַּר נָשׁ אֲתָא לְגַבֵּי רַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי אָמַר לֵיהּ חֲמֵית בְּחֵילְמֵי עֵינַי נָשְׂקָה חֲבֵירְתַּהּ׳ אֲמַר לֵיהּ תִּיפַּח רוּחֵיהּ דְּהַהוּא גַּבְרָא לַאֲחֵתֵיהּ הוּא חָכֵם. חַד בַּר נָשׁ אֲתָא לְגַבֵּי רַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי אָמַר לֵיהּ חֲמֵית בְּחֵילְמַאי אִית לִי תְּלָתָא עֵינִין. אֲמַר לֵיהּ תַּנּוּרִין אַתְּ עָבִיד תַּרְתֵּין עֵינָיךְ וְעֵינֵיהּ דְּתַנּוּרָא׃ חַד בַּר נָשׁ אֲתָא לְגַבֵּי רַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי אָמַר לֵיהּ חֲמֵית בְּחֵילְמָא אִית לִי אַרְבְּעָה אוּדְנִין. אֲמַר לֵיהּ מִלּוֹי אַתְּ. תַּרְתֵּי אוּדָנָיךְ וְתַרְתֵּי אוּדְנוֹי דְּנַרְבָּא. חַד בַּר נָשׁ אֲתָא לְגַבֵּי רַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי אָמַר לֵיהּ חֲמֵית בְּחֵילְמַאי בְּרֵיתָא עָרְקִין מִן קוֹמַי. אֲמַר לֵיהּ דְּאַתְּ מַיְיתֵי אִיזַיָּא וְכָל עַמָּא עָרְקִין מִן קָדָמָךְ. חַד בַּר נָשׁ אֲתָא לְגַבֵּי רַבִּי יִשְׁמָעֵאל בֵּי רַבִּי יוֹסֵי אָמַר לֵיהּ חֲמֵית בְּחֵילְמַאי מִיתְמַר לִי הָכֵין זְרַק אֶצְבְּעָתָךְ נָחֵת. אֲמַר לֵיהּ הַב לִי אַגְרִי וַאֲנָא אָמַר לָךְ. אֲמַר לֵיהּ חֲמֵית בְּחֵילְמִי מִיתְמַר לִי הָכֵין תִּיהֲוִי נָפַח בְּפוּמָךְ. אֲמַר לֵיהּ הַב לִי אַגְרַאי וַאֲנָא אָמַר לָךְ. אֲמַר לֵיהּ חֲמֵית בְּחֵילְמִי מִיתְמַר לִי

הָכֵין זְקוֹף אֶצְבְּעָךְ. אֲמַר לֵיהּ לָא אֲמְרִית לָךְ הַב לִי אַגְרִי וַאֲנָא אָמַר לָךְ. כַּד דְּאִיתְמַר לָךְ הָכֵין נְחַת דִּילְפָא בְּחִיטָּיךְ. כַּד אִיתְמַר לָךְ הָכֵין אִינַּפְחָן. כַּד אִיתְמַר לָךְ הָכֵין צָמְחִין.

86 (IV. 9 : 55 *c*)

חֲדָא אִיתְתָא דְּאָתְיָא לְנַבִּי רַבִּי לֵיעֶזֶר אָמְרָה לֵיהּ חֲמִית בְּחֵילְמַאי תִּינְיָתָא דְּרַבְיָתָא מִיתַּבְּרָא אֲמַר לָהּ דְּאַתְּ מוֹלֶדֶת בַּר דְּכַר. אָזְלָה וְיָלְדָה דְּכַר. בָּתַר יוֹמִין אָזְלָה בָּעְיָא לֵיהּ: אָמְרִין לַהּ תַּלְמִידוֹי לֵית הוּא הָכָא. אָמְרִין לַהּ מָה אַתְּ בָּעְיָא מִינֵּיהּ. אָמְרָה לוֹן חֲמִית הַהִיא אִיתְתָא בְּחֵילְמַאי תִּינְיָתָא דְּרַבְיָתָא מִיתַּבְּרָא. אָמְרִין לַהּ דְּאַתְּ מוֹלֶדֶת בַּר דְּכַר וּבַעֲלַהּ דְּהַהִיא אִיתְתָא מָיֵת. כַּד אָתָא רַבִּי לְעֶזֶר תַּנּוֹן לֵיהּ עוּבְדָא. אֲמַר לוֹן קְטַלְתּוּן נְפַשׁ. לָמָּה שֶׁאֵין הַחֲלוֹם הוֹלֵךְ אֶלָּא אַחַר פִּתְרוֹנוֹ שֶׁנֶּאֱמַר. וַיְהִי כַּאֲשֶׁר פָּתַר לָנוּ כֵּן הָיָה.

חַד תַּלְמִיד מִן דְּרַבִּי עֲקִיבָה הֲוָה יָתִיב וְאַפּוּי מְשַׁנְּיִין. אֲמַר לֵיהּ מָהוּ כֵן. אֲמַר לֵיהּ חֲמִית בְּחֵילְמַאי תְּלָת מִילִּין קַשְׁיָין. בַּאֲדָר אַתְּ מָיֵת. וְנִיסָּן לֵית אַתְּ חָמֵי. וּמָה דְּאַתְּ זָרֵעַ לֵית אַתְּ כָּנֵשׁ. אֲמַר לֵיהּ תְּלָתֵיהוֹן טָבִין אִינּוּן. בְּהַדְרָא דְּאוֹרַיְתָא אַתְּ מִתְרוֹמְמָא וְנִיסָּיוֹן לֵית אַתְּ חָמֵי. וּמָה דְּאַתְּ זָרֵעַ לֵית אַתְּ כָּנֵשׁ. מָה דְּאַתְּ מוֹלִיד לֵית אַתְּ קָבֵר:

87 (V. 2 : 56 *a*)

נְקַיי הֲוָה שַׁמָּשׁ בְּמַגְדָּל צַבְּעַיָּא. בְּכָל עָרוּבַת שׁוּבָּא מִן דַּהֲוָה עָבֵיד קַנְדִּילוֹי הֲוָה סָלֵיק שָׁבֵת בְּבֵית מַקְדְּשָׁא וְנָחֵית וּמַדְלִיק לוֹן. וְאִית דְּאָמְרִין סָפַר הֲוָה. בְּכָל עָרוּבַת שׁוּבְתָא הֲוָה סָלֵק פָּשֵׁט סִדְרוֹי לְבֵית הַמִּקְדָּשׁ וְנָחֵית שָׁבֵית בְּבֵייתֵיהּ. מַרְטֵירוּי דְּמַהֲלוּל הֲוָה סָלֵיק שָׁבֵית לְגוֹ בֵית מַקְדְּשָׁא וְלָא הֲוָה בַר נָשׁ קָרֵץ לְתַאֲנָיָא

קַדְמוּי מִינֵיהּ, בְּנוֹת צִפֳּרִי חֲווּ סָלְקָן שְׁבַתּוּן בְּנוֹ בֵית מַקְדְּשָׁא וְלָא חֲוָה בַר נָשׁ קָרֵץ לִתְאֵינַיָּא קַדְמוּ מִינְהֶן,

חַד בַּר נָשׁ חֲוָה קָאִים רָדֵי, פִּסְקַת תּוֹרָתֵיהּ קוּמוּי, חֲוַות פָּרְיָא, וַחֲוָה פָּרֵי, הֵיא פָּרְיָא וְהוּא פָּרֵי, עַד דְּאִשְׁתְּכַח יְהִיב בְּבָבֶל, אֲמַרוּ לֵיהּ אֵימַת נַפְקַתְּ, אֲמַר לוֹן יוֹמָא דֵין, אָמְרִין בְּהַיְדָא אֲתֵיתָא, אֲמַר לוֹן בְּדָא, אָמְרִין לֵיהּ אִיתָא חַמֵּי לָן, נַפַק בָּעֵי מִיחַמָּיָא לוֹן, וְלָא חָכֵים,

BIKKURIM.

First-fruits.

88 (III. 3 : 65 *c*)

רַבִּי הִילָא רַבִּי יַעֲקֹב בַּר אִידִי חֲווֹן יָתְבִין, עֲבַר שְׁמוּאֵל בַּר בָּא וְקָמוּ לוֹן מִן קוּמוֹי, אֲמַר לוֹן תַּרְתֵּיי נַבְכוֹן, חֲדָא שֵׁאִינִי זָקֵן, וַחֲדָא שֵׁאֵין הַתּוֹרָה עוֹמֶדֶת מִפְּנֵי בָנָהּ:

חִזְקִיָּה בַּר רַבִּי מִן דַּהֲוָה לָעֵי בְּאוֹרַיְתָא כָּל צוּרְכֵיהּ הֲוָה אָזֵיל וְיָתֵיב לֵיהּ קוּמֵי בֵית וַעֲדָא בְּנִין מֵיחַמֵּי סָבִין וּמֵיקַם לֵיהּ מִן קוֹמֵיהוֹן,

יְהוּדָה בַּר חִייָה הֲוָה יְלִיף סָלִיק וְשָׁאֵיל בִּשְׁלָמֵיהּ דְּרַבִּי יַנַּאי חֲמוּהִי מֵיעֲרַב שַׁבָּת לְעָרַב שַׁבָּת, וַהֲוָה יָתֵיב לֵיהּ עַל אֲתַר תְּלִי בְּנִין מֵיחַמְּנֵיהּ וּמֵיקַם לֵיהּ מִן קוּמוֹי, אָמְרִין לֵיהּ תַּלְמִידוֹי לָא כֵן אֶלְפַן רַבִּי לְזָקֵן אַרְבַּע אַמּוֹת, אֲמַר לוֹן אֵין יְשִׁיבָה לִפְנֵי סִינַי, חַד זִמְן עָנִי מֵיסַק, אֲמַר לֵית אִיפְשַׁר דִּיהוּדָה בְּרִי מְשַׁנֵּי מִנְהָגֵיהּ, אֲמַר, לֵית אִיפְשַׁר דְּלָא יַנִּיעוּן יְסוּרִין בְּהַהוּא גּוּפָא צַדִּיקָא, מִסְתַּבְּרָא שֶׁאֵין לָנוּ יְהוּדָה בַּר רַבִּי, רַבִּי מֵאִיר חֲמֵי אֲפִילוּ סַב עַם הָאָרֶץ וּמֵיקַם לֵיהּ מִן קוּמוֹי, וַאֲמַר לָא מַנָּן מַאֲרִיךְ יָמִים,

SHABBATH.

89 (I. 1 : 3 *a*)

רַבִּי יְהוֹשׁוּעַ בֶּן לֵוִי חֲוָה יְלִיף שָׁמַע פַּרְשָׁתָה מִן בַּר בְּרֵיהּ בְּכָל

עֲרוּבַת שׁוּבָא. חַד זְמַן אִינְשֵׁי וְעָאל מִיסְחֵי בְּהָהֶן דִּימוֹסִין דְּטִיבֶרְיָא. וַהֲוָה מִסְתַּמֵּךְ עַל כְּתַפְתֵּיהּ דְּרַבִּי חִיָּא בַּר בָּא. אִינְהַר דְּלָא שָׁמַע פְּרַשְׁתֵּיהּ מִן בַּר בְּרֵיהּ וַחֲזַר וּנְפַק לֵיהּ.

(I. 6:4 *a*)

מִן מַה דְּרַב מְעַנֵּי מֵיתֵי קוֹמֵי רַבִּי חִיָּה רוּבָא וַהֲוָא אָמַר לֵיהּ הָן הֲוִיתָא וְהוּא אָמַר לֵיהּ שְׁיָירְתָא חֲוּת עָבְרָא וַהֲוִינָא אָכֵיל מִינֵּיהּ תְּאֵינִין: חַד תַּלְמִיד מִן דְּרַבִּי סִימַאי אֲזַל לְאַנְטִיּוֹרִים וְאַיְתוֹן לֵיהּ דַּרְמַסְקִינָא וַאֲכַל. חַד תַּלְמִיד מִן דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אֲזַל לְתַמָּן וְאַיְתוֹן לֵיהּ דַּרְמַסְקִינָא וְלָא אֲכַל וַאֲתָא וּמַר קוֹמֵי רַבֵּיהּ. אֲמַר לֵיהּ הוּ נָהֵיג כְּשִׁיטְתֵּיהּ דְּרַבִּי סִימַאי.

(II. 3:5 *b*)

הֲוָה בְאַסְיָא. אַחָא בָעֵי מִיפְרוֹשׁ מִן חַנָּא וְעַד חֲנוּכְתָא. חֲמָתֵיהּ חַדָּא מַטְרוֹנָה אָמְרָה לֵיהּ כַּהוֹן מְפָרְשִׁין. אִיתְחֲמֵי לֵיהּ אֲבוּי וְגַם קְבוּרָה לֹא הֲוָתָה לוֹ. וְלָא שְׁמַע לָא לְדֵין וְלָא לְדֵין. וַאֲזַל בְּיַמָּא. (וְכֵן הֲוַת לֵיהּ: v. l.)

(III. 1:5 *c*)

רַבִּי יוֹשׁוּעַ בַּר גְּיוֹרָה הֲוָה מְשַׁמֵּשׁ קוֹמֵי רַבִּי זְעֵירָה וַהֲוָה מְעַיֵּיל קוּמּוֹי תַּבְשִׁילִין רוֹתְחִין. אֲמַר לֵיהּ הֵיךְ אִיתְעֲבִידָא. אֲמַר לֵיהּ גְּרִיף תִּיפְיָא וִיהַב בְּנַוֵּהּ. אֲמַר לֵיהּ לָא תְּהִי עָבֵיד כֵּן אֶלָּא גְּרוֹף תִּיפְיָא. וִיהַב תְּלָתָא כֵּיפִין. וּרְמֵי עֲלֵיהֶן.

(III. 1:6 *a*)

רַבִּי אַחָא בַּר יִצְחָק עָאֵל מִיסְחֵי עִם בָּא בַּר מַמָּל (*a* בטרים בר יטסם חֲמָא חַד בַּר נַשׁ מְזַיֵּיף עַל גַּרְמֵיהּ. אֲמַר לֵיהּ כָּזֶה אָסוּר בַּשַּׁבָּת מִפְּנֵי שֶׁהוּא מַרְבֶּה אֶת־הַהֶבֶל וּמְכַבֵּד אֶת־הַקַּרְקַע. רַבִּי אַבָּהוּ חוֹרְנִין מְזַלְּפִין וּנְפַל עֲלוֹי.

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a) l. בְּמֵי טְבַרְיָא בְּיוֹם טוֹב with Jastrow.—Ed.

90 (VI 2 : 8 *a*)

רַבִּי אַחָא וְרַבִּי זְעִירָא חֲווֹן מְטַיְילִין בְּאִיסְטְרָטִין אִיפְּסִיק סַנְדָלֵיהּ דְּרַבִּי אַחָא. מִן דִּמְטוֹן לְפִילֵי אֲמַר לֵיהּ זֵהוּ פֶּתַח חֲצֵירָךְ. רַבִּי אַחָא כְּרֵיךְ סִבְנֵיהּ עֲלֵיהוֹן. רַבִּי אֲבָהוּ כְּרֵיךְ אֲגוֹד מַלְבְּנִיקִי. סְבַר רַבִּי אֲבָהוּ אֲגוֹד מַלְבְּנִיקִי מִן הַמּוּכָן הוּא. רַבִּי יוֹנָה טַלְקֵיהּ לַחֲנוּתָא דַּחֲלִיטָרָא וְיַקַּר אוֹף צִיבְחַר הֲוָה סְיֵירֵיהּ יַקִּיר. רַבִּי אֶלְעָזָר מְסַלֵּק לֵיהּ.

(VI 2 : 8 *c*)

רַבִּי לְעָזָר עָאל לְפַנְוֵיהּ אֲתָא אַבְטָיוֹנָה דְּרוֹמָאֵי וַאֲקִימֵיהּ מֵאֲחֲרֵיהּ וְיַתֵּב לֵיהּ. אֲמַר הָכֵין מִן כָּל עַמָּא לָא אֲקִים לְבַר נָשׁ אֶלָּא לִי. לֵית אִיפְשָׁר דַּאֲנָא נָפִיק מִיָּמָּא עַד דְּנִידַּע מָה הֲוֵי בְּסוֹפֵיהּ. וַהֲוָה תַּמָּן חִיוֵי שָׂרֵי נָפֵיק *a* ויהב ליה עדרו תמן אחת דריבוי. וּקְרָא עֲלוֹי וְאֶתֵּן אָדָם תַּחְתֶּיךָ וגו׳, Isa. 43[4]

חַד תַּלְמִיד מִן דְּבַר קַפָּרָא הֲוָה נָפֵיק מִיקְטוֹעַ כִּיסִין. חֲמָתֵיהּ חַד קַיָּיט. חִיוֵי פָּרֵי בָּתְרֵיהּ. אֲמַר לֵיהּ חִיוֵי פָּרֵי בָּתְרָךְ. שַׁבְקֵיהּ וַאֲזַל לֵיהּ בָּתְרֵיהּ וּקְרָא עֲלוֹי וְאֶתֵּן אָדָם תַּחְתֶּיךָ.

גְּרַמְנָיָא עַבְדֵיהּ דְּרַבִּי יוּדָה נְשִׂיָּא נַפַּק בָּעֵי מִילְוֵיהּ לְרַבִּי אִילָא. אֲתָא כְלַב שׁוֹטֶה בָּעֵי אִיתְגָּרָיָא בֵּיהּ בְּרַבִּי אִילָא. גְּעַר בֵּיהּ גְּרַמְנָיָא. שַׁבְקֵיהּ וַאֲזַל לֵיהּ בָּתְרֵיהּ וּקְרָא עֲלוֹי וְאֶתֵּן אָדָם תַּחְתֶּיךָ. בַּר קַפָּרָא הֲוָה אָזֵיל לַחֲדָא קְרִיָּיא. מִי עָלֵל נִכְשַׁל בְּאֶצְבְּעוֹ. עָאל וּשְׁמַע קָלֵיהּ דְּטַלְיָיא קָרֵי אִם בְּנַפּוֹ יָבֹא בְּנַפּוֹ יֵצֵא. אֲמַר הוֹמֶה שֶׁלֹּא עַלַת בִּידִי אֶלָּא הַטָּהָה זוּ בִלְבַד. וְכֵן הֲוָות לֵיהּ.

רַבִּי יוֹחָנָן וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ הֲווּ מִתְחַמְּדִין מֵיחַמֵּי אַפּוֹוֵי דִּשְׁמוּאֵל. אָמְרִין נֵלֵךְ אַחַר שְׁמִיעַת בַּת קוֹל. עֲבְרוּן קוֹמֵי סִידְרָא שְׁמַעוּן קָלֵיהּ דְּטַלְיָיא וּשְׁמוּאֵל מֵת. וְסַיְימוּן וְכֵן הֲוָת לֵיהּ. רַבִּי יוֹנָה וְרַבִּי יוֹסָה סְלַקוּן מְבַקְּרָה לְרַבִּי אַחָא דַּהֲוָה תַּשִׁישׁ. אָמְרִין

a) ויהב ליה עדרו תמן אחת דריבוי (Editor).

נַלֵּךְ בָּתַר שְׁמִיעַת בַּת קוֹל, שְׁמַעוֹן קָלָה דְּאִיתְתָא אָמְרָה לַחֲבִירְתָהּ אִיטְפִי בּוּצִינָה, אָמְרָה לָהּ לָא יְתִטְפֵּי וְלָא מִיטְפֵּי בּוּצִינֵיהוֹן דְּיִשְׂרָאֵל.

91 (VI 2 : 8 *d*)

רַבִּי יוֹחָנָן חֲוָה עָבֵר בְּשׁוּקָא חֲמָא חַד מְזַבֵּן מִן אִילֵּין מֶלְטוֹמָה, אֲמַר לֵיהּ מִן אִילֵּין אַתְּ חָיֵי, אֲמַר לֵיהּ אִין, שַׁבְקֵיהּ וְאָזֵיל לֵיהּ, בָּתַר שָׁעָה עֲבַר בַּבֵּיהּ, אֲמַר לֵיהּ רַבִּי צַלֵּי עֲלַיי דְּמִן הַהִיא שַׁעְתָּה לָא זַבֵּינִית כְּלוּם, אֲמַר לֵיהּ שַׁנֵּי אַתְרָךְ, פְּעָמִים שֶׁשִּׁינּוּי הַשֵּׁם גּוֹרֵם, פְּעָמִים שֶׁשִּׁינּוּי הַמָּקוֹם גּוֹרֵם, תֵּרִין תַּלְמִידִין מִן דְּרַבִּי חֲנִינָא חֲווֹן נָפְקִין מִקְטוֹעַ כִּיסִין, חָמָרתּוֹן חַד אִיסְטְרוֹלוֹגוֹס, אֲמַר אִילֵּין תְּרֵין מִי נָפְקִין וְלָא חָזְרִין, מִי נָפְקִין פְּנַע בְּהוֹן חַד סָב אֲמַר לוֹן זְכוֹן עִמִּי דְּאִית לִי תְּלָתָא יוֹמִין דְּלָא טַעֲמִית כְּלוּם, וַהֲוָה עִמּוֹן חַד עִינּוּל קְצִין פַּלְנָא וְיַהֲבוּהָ לֵיהּ, אֲכַל וְצַלִּי עֲלֵיהוֹן אֲמַר לוֹן תִּתְקַיֵּים לְכוֹן נַפְשֵׁיכוֹן בְּדֵין יוֹמָא הֵיךְ דְּקַיֵּימְתּוּן לִינַפְשִׁי בְּדֵין יוֹמָא, נְפַקוּן בְּשָׁלָם וַחֲזַרוּן בְּשָׁלָם, וַהֲווֹן תַּמָּן בְּנֵי אֵינָשׁ דִּשְׁמַעוּן קָלֵיהּ, אָמְרִין לֵיהּ וְלָא כֵן אֲמַרְתְּ אִילֵּין תְּרֵין מִי נָפְקִין וְלָא חָזְרִין, אֲמַר אִי דְּהָכָא גַּבְרָא שַׁקָּר דְּאִיסְתְּרוֹלוֹגְיָא דִּידֵיהּ שְׁקָרִין, אֲפִילּוּ כֵּן אָזְלִין וּפַשְׁפְּשׁוּן וְאַשְׁכְּחוּן חֲכִינְתָּא פַּלְנָא בְּהָדָא מוּבְלָא וּפַלְנָא בְּהָדָא מוּבְלָא, אֲמַרוּ מָה טִיבוּ עֲבִידְתּוֹן יוֹמָא דֵין, וְתַנְיוּן לֵיהּ עוֹבָדָא, אֲמַר וּמָה הַהוּא גַּבְרָא יָכִיל עָבִיד דְּאַלָּהֵהוֹן דִּי יְהוּדָאֵי מִתְפַּיֵּים בְּפַלְנָא עִינּוּל.

רַבִּי חוּנָא מִשְׁתָּעֵי הָדֵין עוֹבָדָא, חַד גִּיוֹר חֲוָה אִיסְטְרוֹלוֹגוֹס, חַד זְמַן אֲתָא בָּעֵי מִיפּוֹק, אֲמַר כְּדוֹן נָפְקִין, חֲזַר וּמַר כְּלוּם אִידְבַּקִית בְּהָדָא אוּמְתָא קַדִּישְׁתָּא לָא לְמִיפְרוּשׁ מִן אִילֵּין מִילַּיָּא, נִיפֵּיק עַל שְׁמִיהּ דְּבָרְיָין, קְרִיב לְמָכְסָה וְחַב לֵיהּ חַמְרָא וְאַכְלֵיהּ, מַאן גְּרַם לֵיהּ דְּיִפֵּל, בְּגִין דְּהַרְהֵר, מַאן גְּרַם לֵיהּ דְּאִישְׁתֵּיזֵיב בְּגִין דְּאִיתְרַחֵץ עַל בָּרְיֵיהּ.

92 (VIII. 1 : 11 *a*)

רַבִּי יוּדָה בֵּי רַבִּי אִילְעַאי שְׁתֵּי אַרְבָּעָתֵי כַּפּוּי דְּלִילֵי פִּיסְחָא וַחֲזַק רֵישֵׁיהּ עַד חַנָּא, חֲמָתֵיהּ חָדָא מַטְרוֹנָה אַפּוּי נְהִירִין, אָמְרָה לֵיהּ סָבָא סָבָא חָדָא מִן תְּלָת מִילִּין אִית בָּךְ אוֹ שָׁתֵּיי חֲמַר אַתְּ, אוֹ מַלְוֶה בְּרִבִּית אַתְּ, אוֹ מְגַדֵּל חֲזִירִין אַתְּ, אֲמַר לָהּ תִּיפַּח רוּחָהּ דְּהַהִיא אִיתְּתָא חָדָא מִן תְּלָת מִילַּיָּיא לֵית בִּי אֶלָּא אוּלְפָנִי שְׁכִיחַ לִי דִּכְתִיב חָכְמַת אָדָם תָּאִיר פָּנָיו, (Eccl. 8[1])

93 (XIV 4 : 14 *d*)

רַבִּי אַבָּהוּ בְּשֵׁם רַבִּי יוֹחָנָן הָהָן צִיפְּרוֹנָה סַכָּנָה.

רַבִּי יוֹחָנָן מַטְתֵּיהּ כֵּן וַהֲוָה מִיתַּפֵּי קוּמֵי בְּרַתֵּיהּ דְּרַמִיטָנוּס דְּטִיבֶרְיָא. בַּעֲרוֹבְתָא בְּפִתְחֵי רוּמְשָׁא סְלֵק לְגַבָּהּ. אֲמַר לָהּ מִיצְרַךְ אֲנָא כְּלוּם יְמָחַר. אָמְרָה לֵיהּ לָא. וְאֵין צְרַכְתְּ סַב גַּלְעִינִין דְּתַמְרִין בְּפַלְגֵיהוֹן יְקִידָן, וְאִית דְּאָמְרִין הִנִּיקְלָבֵם וְעוֹר דְּסָעָרִין וְצוֹאָה דְּמֵיינוּק יְבִישָׁה שְׁחוֹק וּטְפוֹל וְלָא תֵּימָא קוּמֵי בַר נָשׁ. לְמָחַר עָאל וְדַרְשַׁהּ בְּצִיבּוּרָא, אִית אָמְרִין דַּחֲנַקַת נַפְשָׁהּ, וְאִית דְּאָמְרִין דְּאִיתְנַיְּרַת.

בַּר בְּרֵיהּ הֲוָה לֵיהּ בָּלַע, אֲתָא חַד בַּר נָשׁ וּלְחַשׁ לֵיהּ מִן שְׁמֵיהּ דְּיֵשׁוּ פַּנְדִּירָא וְאִינְשָׁם, כַּד נָפִיק אֲמַר לֵיהּ מַאי לְחַשְׁתָּה לֵיהּ, אֲמַר לֵיהּ מִילָּה פְּלַן, אֲמַר לֵיהּ נוֹחַ הֲוָה לֵיהּ אִלּוּ הֲוָה מָיֵית וְלָא כֵן.

חַד בַּר נָשׁ רְחֵם אִיתָּא בְּיוֹמוֹי דְּרַבִּי אֶלְעָזָר וּסְכֵן, אֲתוֹן שְׁאַלוֹן לֵיהּ מָהוּ תֵּיעָבֵיד קוּמוֹי וְיֵיחֵי, אֲמַר יְמוּת וְלָא כֵן.

(XVI 7 : 15 *d*)

חַד נִפְתַּי הֲוָה מָגִירֵיהּ *a*) דְּרַבִּי יוֹנָה, נְפֵילַת דְּלִיקָה בִּמְגוּרְתֵּיהּ דְּרַבִּי יוֹנָה, אֲזַל הַהוּא נִפְתַּיָּיהּ בָּעֵי מַטְפְּיָיתָהּ וְלָא שַׁבְקֵיהּ, אֲמַר לֵיהּ *b*) בְּנַדָּךְ מְרָלִי, אֲמַר לֵיהּ אֵין וְאִישְׁתֵּיזֵיב כּוּלָּהּ.

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a) v.l. מגיריה; text במגורה *b*) Text בגרך

רַבִּי יוּדָן דִּכְפַר אִימִּי פְּרַס גּוֹלְתֵּיהּ עַל גַּרְדִּישָׁא וְנוּרָא עָרְקָא מִינֵּהּ, שְׁמוּאֵל אִיקַּבֵּל נַבֵּי חַד פַּרְסִי אִיטְפֵּי בּוּצִינָא אֲזַל הַהוּא פַּרְסִי בָּעָא מַרְלְקֵתֵיהּ וַהֲפַךְ שְׁמוּאֵל אַפּוּי, בֵּיתָן דַּחֲזֵיתֵיהּ מִתְעָסַק בְּשִׁטְרוֹתָיו יָדַע דְּלָא בְנִינֵיהּ אַרְלְקֵהּ. וַהֲפַךְ שְׁמוּאֵל אַפּוּי׃

PESAḤIM

The Passover

94 (I. 7:29 *c*)

רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק הֲוָה לֵיהּ יַיִן קוּסֵם יְהַב בְּנַוֵּיהּ שַׁעֲרִין בְּנִין דְּיַחְמַע, שְׁאַל לְרַבִּי אִימִּי אָמַר לֵיהּ צָרִיךְ אַתְּ לְבַעֵר, רַבִּי חֲנִינָא בְּרֵיהּ דְּרַבִּי כָּהֲנָא הֲוָה לֵיהּ דְּבַשׁ מְזוּיָף בְּסוֹלֶת שְׁאַל לְרַבִּי מָנָא אֲמַר לֵיהּ צָרִיךְ אַתְּ לְבַעֵר, חַד מִן אִילֵּין דְּרַבִּי כִּירַיי הֲוּוּ לֵיהּ גַּרְבִּין דְּמִשַּׁח בְּגוֹ אוּצְרָא דְּחִטִּין, שְׁאַל לְרַבָּנִין אָמְרִין לֵיהּ אֵיזִיל גְּרוֹף מִן תְּחוֹתֵיהוֹן,

95 (IV 9:31 *b*)

בְּיוֹמוֹי דְּרַבִּי מָנָא הֲוָות נִימוֹרֶת בְּצִיפּוֹרִין וַהֲווּן בְּנֵיהוֹן מִישְׁכּוֹנִין גַּבּוֹן מַהָאתָא מֵיזִיל לוֹן אַפִּיק רַבִּי מָנָא כְּרוֹן כַּהִיא דְּרַבִּי אִימִּי אָמַר לָא דַאֲנָא סָבַר כְּדַעְתֵּיהּ אֶלָּא בְּנִין צִיפּוֹרָיָא דְּלָא יְחַלְטוּן בְּנֵיהוֹן׃

חַד זְמַן צָרְכוּן רַבָּנָן נִידְבָא שְׁלַחוּן לְרַבִּי עֲקִיבָה וּלְחַד מִן רַבָּנִין עִמֵּיהּ, אֲתוּן בָּעֵי מֵיעוֹל לְגַבֵּיהּ וּשְׁמַעוּן קָלֵיהּ דְּטַלְיָא אָמַר לֵיהּ מַאן נִיזְבּוּן לָךְ יוֹמָא דֵּין, אֲמַר לֵיהּ טְרוֹכְסִימוֹן לָא מִן יוֹמָא דֵּין אֶלָּא מִן דְּאִתְמוֹל דְּהוּא כְּמִישׁ וְזָלִיל, שְׁבַקוּן לֵיהּ וַאֲזָלוּן לוֹן, מִן דְּזָכוּן כָּל עַמָּא אֲתוּן לְגַבֵּיהּ, אֲמַר לוֹן לְמָה לָא אֲתִיתוּן נַבֵּיי קַדְמַיי כְּמָה דַּהֲוִיתוּן נָהֲגִין, אֲמַרוּ כְּבַר אֲתִינַן וְשָׁמְעִינַן קָלֵיהּ דְּטַלְיָא אָמַר לָךְ מָה נִיזְבּוּן לָךְ יוֹמָא דֵּין וַאֲמַרְתְּ לֵיהּ טְרוֹכְסִימוֹן לָא מִן יוֹמָא דֵּין אֶלָּא מִן דְּאִתְמוֹל דְּהוּא כְּמִישׁ וְזָלִיל, אֲמַר מָה דְּבֵינַי לְבֵין

טַלְיָא יְדַעְתּוּן, לָא מָה בֵּינַי לְבֵין בָּרְיֵי. אַף עַל פִּי כֵּן אֲזַלוּן וַאֲמַרוּן לָהּ וְהִיא יָהֲבָה לְכוּן חַד מוּדְיָא דִּדִינָרִין. אֲזַלוּן וַאֲמַרוּן לָהּ, אָמְרָה לוּן מָה אֲמַר לְכוּן גְּדִיל אוֹ מְחִיק וַאֲמַרוּ לָהּ סְתָם אֲמַר לוּן, אָמְרָה לוּן אֲנָא יָהֲבָה לְכוּן גְּדִיל וְאִין אָמַר גָּדִיל הָא כְּמִילּוֹי, וְאִין לָא, אֲנָא מְחַשְׁבָנָא גּוֹדָלָנָה מִן פַּרְנִי. כֵּיוָן שֶׁשָּׁמַע בַּעֲלָהּ כַּךְ כְּפַל לָהּ אֶת כְּתוּבָתָהּ:

YOMA.

The day of atonement.

96 (III 7 : 40 *d*)

רַבִּי אִינְיָינִי בַּר סוּסִי סְלֵק לְגַבֵּי רַבִּי חֲנִינָה לְצִיפּוֹרִין. אֲמַר אִיתָא וַאֲנָא מָסֵר יָתֵיהּ לָךְ. עָאל לֵיהּ בְּרֵיהּ תְּחוֹתֵי עַרְסָא עָטַשׁ וּשְׁמַע קָלֵיהּ אֲמַר מָה אַתּוּן נְחִינִין גַּבֵּיכוֹן בְּרַמְיוּ, אֲזַל, לָא לָךְ וְלָא לֵיהּ:
חַד אָמַר בְּצִיפּוֹרִין אֲמַר לְרַבִּי פִּינְחָס בַּר חָמָא אִיתָא וַאֲנָא מָסֵר לֵיהּ לָךְ, אֲמַר לֵיהּ לֵית אֲנָא יָכִיל. אֲמַר לְמָה. אֲמַר לֵיהּ דַּאֲנָא אָכִיל מַעֲשֵׂר וּמַאן דְּרָגִיל לֵיהּ לָא יָכִיל מֵיכוֹל מִבַּר נָשׁ כְּלוּם.

96*a* (VI 4 : 43 *d*)

רַבִּי מָנָא סְלֵק לִמְבַקְּרָה לְרַבִּי חַנַּיי דַּהֲוָה תַּשִׁישׁ. אֲמַר לֵיהּ צָחִינָא. אֲמַר לֵיהּ שְׁתֵּה. שַׁבְקֵיהּ וּנְחַת לֵיהּ. בָּתַר שָׁעָה סְלֵק לְגַבֵּיהּ. אֲמַר לֵיהּ מָה עַבְדַת הַהִיא צַחְיוּתָךְ. אֲמַר לֵיהּ כַּד שְׁרִית לִי אָזְלָה לָהּ:
רַבִּי חִיָּה בַּר בָּא הֲוָה מִשְׁתָּעֵי הָדֵין עוּבְדָא, חַד בַּר נָשׁ הֲוָה מְהַלֵּךְ בְּשׁוּקָא וּבְרַתֵּיהּ עִימֵּיהּ, אָמְרָה לֵיהּ בְּרַתֵּיהּ אַבָּא צָחְיָא אֲנָא, אֲמַר לָהּ אוֹרְכִין צִיבְחַד. אָמְרָה לֵיהּ אַבָּא צָחְיָא אֲנָא, אֲמַר לָהּ אוֹרְכִין צִיבְחַד וּמֵיתַת.
רַבִּי אַחָא כַּד מַפְנֵי מוֹסָפָא הֲוָה אָמַר קוֹמֵיהוֹן אַחִינַן מַאן דְּאִית לֵיהּ מְיַנּוּק יֵיזֵיל בְּנֵיהּ:

96*b* (VIII. 1 : 44 *d*)

רַבִּי יִצְחָק בַּר נַחְמָן סְלֵק לְנַבִּיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּלֵילֵי צוֹמָא רַבָּא נְפַק לְנַבִּיהּ לְבִישׁ סוּלְּמֵיהּ. אֲמַר לֵיהּ מָה הוּא דֵין׳ אֲמַר לֵיהּ אִיסְתְּנִיס אֲנָא׃ רַבִּי שְׁמוּאֵל בַּר נַחְמָן סְלֵק לְנַבִּיהּ רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּלֵילֵי תַּעֲנִיתָא נְפַק לְנַבִּיהּ לְבִישׁ סוּלְּמֵיהּ אֲמַר לֵיהּ מָה הוּא דֵין׳ אֲמַר לֵיהּ אִיסְתְּנִיס אֲנָא׃

רַבִּי סְמַיי חֲמוֹנָה נָפֵיק בְּלֵילֵי תַּעֲנִיתָא לְבִישׁ סוּלְּמֵיהּ׳ חַד תַּלְמִיד מִן דְּרַבִּי מָנָא הוֹרִי לְחַד מִן קְרִיבוֹוי דְּנְשַׁיָּא מִלְבַּשׁ סוּלְּמֵיהּ. אֲמַר לֵיהּ אָן מִן דָּדָה. אֲמַר לֵיהּ מִן דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי הוּא. אֲמַר לֵיהּ רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אִיסְתְּנִיס הוּא׃

SHEKÂLIM.

The half shekel.

97 (VII. 3 : 50 *c*).

רַבִּי לָעְזָר בֵּי רַבִּי חַנַּיי הֲוָה מַסְמֵךְ לְרַבִּי מָנָא׳ חֲמָא לְחַד אַרְמַאי מְקַטַּע מִן סוּסְיֵהּ וּמַפֵּיק לְבָרָא. אֲמַר לֵיהּ הֲדָא הִיא דַּאֲמַר רַבִּי יוֹחָנָן הַנִּמְצָא בְיַד גּוֹי כְּנִמְצָא בְּפַלְטֵיָא.

חַד בַּר נָשׁ בְּצִיפּוֹרִין אֲזַל בָּעֵי מִיזְבּוֹן קוּפָּד מִן טַבָּחָא וְלָא יְהַב לֵיהּ. אֲמַר לֵיהּ לְחַד רוֹמַיי וְאַיְתִי לֵיהּ. אֲמַר לֵיהּ לָא נִסְבִית עַל כַּרְחֵיהּ. אֲמַר וְלַאו בְּשַׂר דְּנְבֵילָה יַהֲבִית לֵיהּ׃

רַב נְחַת לְתַמָּן חֲמָתוֹן מְקִילִין וַחֲמָר עֲלֵיהוֹן.

חַד בַּר נָשׁ אֲזַל בָּעֵי מְשַׁזְּנָא אִסְקוּפְתֵּיהּ בְּגוֹ נַהֲרָא וְאִינְּשְׁתַּהּ וַאֲזַל לֵיהּ חֲזַר בָּעֵי מִיסְבִינַהּ. אֲמַר לֵיהּ רַב אֲסִיר לָךְ דְּנָא. אֲמַר הַהִיא שְׁטַף נַהֲרָא וְאַיְתִי חוֹרִי דְּנְבֵילָה תַּחְתּוֹי׃

חַד בַּר נָשׁ הֲוָה מְהַלֵּךְ בְּשׁוּקָא טָעִין קוּפַּד. אִתַּת דַּיְיתָא וְחַטְפַּתֵּיהּ מִינֵּיהּ וְטַלְקַתֵּיהּ. חֲזַר בָּעֵי מִיסְבִינֵהּ. אֲמַר לֵיהּ רַב אֲסִיר לָךְ דְּנָא.

אֲמַר בְּשַׂר דְּנְבֵילָה חֲוַת טָעֲנָה וְטַלְקְתֵיהּ וְנַסְבֵהּ הַהוּא אוֹחֳרָנָא:
גִּינָא שָׁטַף זִיקִין. אֲתָא עוּבְדָא קוֹמֵי רַבִּי יִצְחָק בַּר אֶלְעָזָר׳ אֲמַר יֶחְכְּמוּן שָׁפְכַיָּא קִיטְרֵיהוֹן׳ נוֹקְנִיקָה אִישְׁתְּכַח בִּכְנִישְׁתָּא דְבוּלִי. אֲתָא עוּבְדָא קוֹמֵי רַבִּי יִרְמְיָה. אֲמַר יֶחְכְּמוּן סִיקְיָרַיָּא עֲבִידַתְהוֹן:

SUCCAH.

The feast of Tabernacles.

98 (II. 5 : 53 *a*).

רַב חוּנָה אֲזַל לְעַיְינֵי טַב לְמִימְנֵי. מִי אָתֵי צְחָא גּוֹ אִיסְרָטָא וְלָא קַבֵּיל עֲלוֹי מִיטְעוּם כְּלוּם עַד דְּעָל לֵיהּ לְמַטְלַלְתֵּיהּ דְּרַבִּי יוֹחָנָן סַפְּרָא דְנוּפְתָּא:
אֲבוּדָמָא מַלְתָּא הַוָּה דָּמֵךְ קוֹמֵי חָנוּתֵיהּ. עָבַר רַבִּי חִיָּה בַּר בָּא אֲמַר לֵיהּ אִיזֵיל דְּמוּךְ גּוֹ מַטְלַלְתָּךְ.
רַבִּי מָנָא הַוָּה שׁוֹשְׁבִינֵיהּ דְּרַבִּי יַעֲקֹב בַּר פְּלִיטִי. אֲתָא שָׁאֵיל לְרַבִּי יוֹסֵי. אֲמַר לֵיהּ אִיזֵיל דְּמוּךְ גּוֹ מַטְלַלְתָּךְ.
רַבִּי יִצְחָק בַּר מַרְיוֹן הַוָּה שׁוֹשְׁבִינֵיהּ דְּחַד בַּר נָשׁ שָׁאֵיל לְרַבִּי לָעְזָר אֲמַר לֵיהּ אִיזֵיל דְּמוּךְ גּוֹ מַטְלַלְתָּךְ:
רַבִּי זְעֵירָה סְלֵיק לְגִזּוּרָה דְּרַבִּי אִילָא וְלָא קַבֵּיל עֲלוֹי מִיטְעוּם כְּלוּם. אִין מְשׁוּם דְּלָא הַוָּה עִיסְקֵיהּ טָעֵם כְּלוּם עַד יְפַנֵּי מוּסָף, לָא יָדְעִין

98*b* (V. 1 : 55*a*).

רַבִּי לֵוִי וִיהוּדָה בַּר נַחְמָן הֲווֹן נָסְבִין תַּרְתֵּין סִילְעִין מֵיעוֹל מִצְמָתָא קַהֲלָא קוֹמֵי רַבִּי יוֹחָנָן. עָאל רַבִּי לֵוִי וְדָרַשׁ יוֹנָה בֶּן אֲמִיתַּי מֵאֲשֶׁר הָיָה. דִּכְתִיב אֲשֶׁר לֹא הוֹרִישׁ אֶת־יוֹשְׁבֵי עַכּוֹ וְאֶת־יוֹשְׁבֵי צִידוֹן׳ וּכְתִיב קוּם לֵךְ צָרְפַתָה אֲשֶׁר לְצִידוֹן. עָאל רַבִּי יוֹחָנָן וְדָרַשׁ יוֹנָה בֶּן אֲמִיתַּי מִזְּבוּלוֹן הָיָה. דִּכְתִיב וַיַּעַל הַגּוֹרָל הַשְּׁלִישִׁי לִבְנֵי זְבוּלֻן

לְמִשְׁפְּחָתָם וּכְתִיב מִשָּׁם עָבַר קֶרְמָה מִזָּרְחָה גִּתָּה חֵפֶר עִתָּה קָצִין, וּכְתִיב כִּדְבַר יהוה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּיַד עַבְדּוֹ יוֹנָה בֶּן אֲמִתַּי הַנָּבִיא אֲשֶׁר מִגַּת הַחֵפֶר, בְּשׁוּבְתָא חוֹרַיְיתָא אֲמַר רַבִּי לֵוִי לִיהוּדָה בַּר נַחְמָן סַב לָךְ אִילֵּין תַּרְתֵּין סִילְעַיָּא וְעוֹל מְצַמְתָּה קַהֲלָא קוֹמֵי רַבִּי יוֹחָנָן. עָאל וַאֲמַר קוֹמֵיהוֹן יָפָה לִימְּרוּ רַבִּי יוֹחָנָן. אִמּוֹ מֵאָשֵׁר וְאָבִיו מִזְּבוּלֻן.

98*c* (V. 4 : 55*b*).

הִלֵּל הַזָּקֵן כַּד הֲוָה חָמֵי לוֹן עָבְרִין בְּפַחֲזוּ הֲוָה אָמַר לוֹן דַּאֲנָן הָכָא מַאן הָכָא, וּלְקִילוּסָן הוּא צָרִיךְ. וְהַכְתִיב אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ וְרִיבְוָן קֳדָמוֹהִי יְקוּמוּן. כַּד הֲוָה חָמֵי לוֹן עָבְרִין בְּכוּשֶׁר הֲוָה אָמַר דִּי לָא נַן הָכָא מַאן הָכָא, שֶׁאַף עַל פִּי שֶׁיֵּשׁ לְפָנָיו כְּמָה קִילוּסִין חָבִיב הוּא קִילוּסָן שֶׁל יִשְׂרָאֵל יוֹתֵר מִכֹּל, מַה טַּעַם וּנְעִים זְמִירוֹת יִשְׂרָאֵל, יוֹשֵׁב תְּהִילוֹת יִשְׂרָאֵל:

ROSH HASHANAH.

99 (II. 6 : 58 *b*).

רַבִּי חִיָּיה בַּר בָּא הֲוָה קָאִים מְצַלֵּי, עָאל רַב כָּהֲנָא וְקָם לֵיהּ מְצַלֵּי מִן אֲחוֹרוֹיי, מִן דַּחֲסַל רַבִּי חִיָּיה בַּר בָּא מִן צְלוֹתֵיהּ יָתֵיב לֵיהּ דְּלָא מִיעֲבוֹר קוֹמוֹי, רַב כָּהֲנָא מַאֲרִיךְ בִּצְלוֹתֵיהּ, מִן דַּחֲסַל רַב כָּהֲנָא אֲמַר לֵיהּ הָכֵין אַתּוּן נְהִינִין גַּבֵּיכוֹן מְצַעֲרִין רַבְרְבֵיכוֹן,

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אַקְדְּמוֹן לֵיהּ חַד סָב לְעֵיבוּרָא, וְאַעֲלוֹנֵיהּ מִן הַהוּא תַּרְעָא דְלַחַל, אֲמַר כֵּן יְהֵא בִּשְׂכָרָן: אֲמַר רַבִּי לָעְזָר כַּד סַלְקִית לְהָכָא אַמְרִית הָא נַבֵּי חַדָא, כַּד מַנּוּנִי אַמְרִית הָא נַבֵּי תַּרְתֵּי, כַּד עַלִּית לְעֵיבוּרָא אַמְרִית הָא תִּלְתֵּיהוֹן נַבֵּי:

(III. 1 : 58 *d*)

בְּיוֹמוֹי דְרַבִּי אַבָּהוּ אֲתוֹן בָּעֵי מֵימַר גּוֹאֲלֵינוּ (Isa 47[4]) וְאָמְרִין

גְּאוּלָתֵנוּ וְקַבְּלוּן, בְּיוֹמוֹי דְּרַבִּי בְּרַכְיָה אִישְׁתַּתְּקוּן, אֲמַר לוֹן שְׁמַעְתּוּן דְּאִיתְקַדַּשׁ יְרֵחָא, וְאַרְכִינוּן בְּרָאשֵׁיהוֹן וְקַבְּלוּן:

99*b* (IV. 1 : 59.*b*).

רַבִּי זְעֵירָה מְפַקֵּד לְחַבְרַיָּיא עוֹלוּן וּשְׁמַעוּן קָלֵיהּ דְּרַבִּי לֵוִי דָּרֵשׁ, דְּלֵית אִיפְשַׁר דְּהוּא מַפֵּיק פָּרָשְׁתֵּיהּ דְּלָא אוּלְפָן:

BEZAH.

100 (I. 4 : 60 *c*).

יְהוּדָה בַּר חִיָּיה נְפַק לְבָרָא, שָׁאֲלִין לֵיהּ סוּלָּם שֶׁל עֲלִיָּה מָהוּ, אֲמַר לוֹן שְׁרֵי, כַּד דַּאֲתָא נַבִּי אֲבוּהּ אֲמַר לֵיהּ מָה מַעֲשֶׂה בָּא לְיָדֵיךְ, אֲמַר הִתַּרְתִּי לְחֹן סוּלָּם שֶׁל עֲלִיָּה, וַאֲקִים תַּנָּיֵי קוּמוֹי וְתָנָא בָּמָה דְּבָרִים אֲמוּרִים בְּסוּלָּם שֶׁל שׁוּבָךְ שְׁרִי אֲבָל בְּסוּלָּם שֶׁל עֲלִיָּה אָסוּר:

100 (I. 6 : 60 *c*).

רַב מְפַקֵּד לְתַלְמִידוֹי לָא תִיתְבּוֹן לְכוֹן עַל טַבְלָתָה דְּרַיְיתָא דְּסִדְרָא דְּאַסֵּי דְּאִינּוּן צְנִינִין:

רַב חוּנָה לָא נְחַת לְבֵית וַועָדָא, רַב קְטִינָא שְׁאֵיל (אֲמַר) לָא כֵן תַּנִּי מְטַלְטְלִין אֵת הָאִיסְתְּנִיסִין:

רַבִּי יִרְמְיָה הוֹרִי לְבַר נִירַנְטִי אָסְיָא מִיטְעָנָה בְּסִרְינָא מֵיעוּל מְבַקְרָא בִּישַׁיָּיא בְּשׁוּבְּתָא, מַיְישָׁא בַּר בְּרֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי (שְׁרִי) מִיטְעוֹן בְּסִרְינָא מֵיעוּל מִידְרוֹשׁ בְּצִיבּוּרָא בְּשׁוּבְּתָא,

אֲמַר רַבִּי זְרִיקָן לְרַבִּי זְעֵירָה כַּד תֵּיעוּל לְדָרוֹמָא אַתְּ שָׁאֵיל לַהּ,

102 (V. 2 : 63 *a*).

יִצְחָק דִּיהָבָא שְׁאַל לְרַבִּי יוֹחָנָן מָהוּ מִישְׁחוֹק קוֹנְדִיטוֹן בְּיוֹמָא טָבָא, אֲמַר לֵיהּ שְׁרִי וְיֵיב לִי וַאֲנָא שָׁתֵי, רַבִּי אֲבָהוּ בְּשֵׁם רַבִּי

יְהוֹשֻׁעַ בֶּן לֵוִי שְׁרִי, רַבִּי זְעוּרָא בָּעֵא קוֹמֵי רַבִּי אַבָּהוּ מַאן דְּעָבִיד טָבָאוּת לָא שָׁחִיק לֵיהּ מֵאִיתְמָל. אֲמַר לֵיהּ אִין, מְחַלְפָה שִׁיטְתֵּיהּ דְּרַבִּי אַבָּהוּ, הָכָא הוּא אָמַר שְׁרִי וְהָכָא הוּא אָמַר אָסוּר. אֶלָּא בְּגִין דְּרַבִּי אַבָּהוּ יָדַע דְּרַבִּי זְעוּרָא מְחַמֵּר וְאִינּוּן מְחַמְּרִין, בְּגִין כֵּן הוּא עָבֵד דְּכְוָותְהוֹן. אִית דְּבָעֵי מֵימַר, הָכֵין אֲמַר לֵיהּ, מַאן דְּבָעֵי דֵייֵא טַב לָא שָׁחִיק לֵיהּ מִן דְּאִיתְמָל: רַבִּי זְעוּרָה שְׁאַל לְקָלַהּ דְּדְרוֹמָא עַבְדֵיהּ דְּרַבִּי יוּדָן נְשִׂיָּא שָׁחִיק הוּא מָרֵךְ קוּנְדִיטוֹן בְּיוֹמָא טָבָא, אֲמַר לֵיהּ אִין:

101*a* (IV. 4 : 62 *c*).

בְּרַתֵּיהּ דְּרַבִּי חִיָּיה רַבָּה אֲתַת מֵיפָה גּוֹ תַנּוּרָא. אַשְׁכַּחַת כֵּיפָה בְּנַוֵּיהּ. אֲתַת שַׁאֲלַת לַאֲבוּהָ. אֲמַר לַהּ אֵיזִלִין נַרְפִּין. אָמְרָה לֵינָה יָכְלָה. אֲמַר לַהּ אֵיזִלִין כַּבְשִׁין. יָדְעָה חֲוַת אֶלָּא דַּהֲוָת בָּעְיָא מִשְׁמַע מִן אֲבוּהָ:

102 (V. 2 : 63 *a*).

רַבִּי אַבָּא מָרִי וְרַבִּי מַתַּנְיָה חַוָּון יָתְבִין. חֲמוֹן לְחַד בַּר נָשׁ פָּצֵל מַיָּא לְכָא וּלְכָא וְשָׁתֵי. אֲמַר רַבִּי אַבָּא מָרִי לְרַבִּי מַתַּנְיָה הֲדָא הִיא דְּאָמַר רַבִּי יַעֲקֹב בַּר זַבְדִּי בְּשֵׁם רַבִּי אַבָּהוּ אָסוּר:

רַבִּי חַוָּה מַסֵּב לְגַבֵּי שִׁמְעוֹן בְּרֵיהּ וַהֲווּן מְטַפְּחִין לַאֲחוֹרֵי יְדֵיהוֹן בְּשׁוּפְתָּא, עָבַר רַבִּי מֵאִיר וְשָׁמַע קָלְהוֹן, אֲמַר רַבּוֹתֵינוּ הוּתָּרָה הַשַּׁבָּת, שְׁמַע רַבִּי קָלֵיהּ אֲמַר מִי הוּא זֶה שֶׁבָּא לְרַהוֹתֵינוּ בְּתוֹךְ בֵּיתֵינוּ, וְאִית דְּאָמְרֵי הָכֵין אֲמַר מִי הוּא זֶה שֶׁבָּא לְצַנְּעֵינוּ בְּתוֹךְ בֵּיתֵינוּ. שְׁמַע רַבִּי מֵאִיר קָלֵיהּ וַעֲרַק, נָפְקִין פָּרֵיי בָּתְרֵיהּ, מִפָּרֵי אַפְּרַח רוּחָא פִּיקְיָילֵיהּ מֵעַל קַרְלֵיהּ דְּרַבִּי מֵאִיר. אוֹדִיק רַבִּי מִן כַּוּוָתָא וַחֲמָא קַרְלֵיהּ דְּרַבִּי מֵאִיר מִן אֲחוֹרוֹי. אֲמַר לָא זְכִית אֲנָא לְאוֹרַיְיתָא אֶלָּא בְּגִין דַּחֲמִית קַרְלֵיהּ דְּרַבִּי מִן אֲחוֹרוֹי: רַבִּי יוֹחָנָן

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ תְּרֵיהוֹן אָמְרִין אֲנַן לָא זְכִינַן לְאוֹרַיְתָא אֶלָּא בְּגִין דַּחֲמִינַן אֲצִבְעָתֵיהּ דְּרַבִּי מֵן (a גולנוקין דידיה׃

רַבִּי אִילָא עַנִּי בְסִדְרָא, סְלֵק לְבֵיתָא אַשְׁכְּחוֹן דְּמִיכִין, רְמַע לֵיהּ עַל סוּלְמָא בְּגִין דְּלָא מַקְשֶׁה עֲל תַּרְעָא בְּשׁוּבְתָא.

רַבִּי יִרְמְיָה הֲוָה פָּשִׁט עִם בְּרֵיהּ דְּרַבִּי אִימִּי אֲזַל בָּעִי מְתַעַרְתָּא בִּקְרִיצְתָּא דְּשׁוּבְתָא, שָׁרִי מִיקַּשׁ עַל תַּרְעָא, אֲמַר לֵיהּ אַבָּא מַאן שָׁרָא לָךְ׃ רַבִּי אַבָּא בַּר כָּהֲנָא בְּעָא קוֹמֵי רַבִּי יַפָּא מָהוּ מַקְשֶׁה עַל כְּרֵיסָא בְּשׁוּבְתָא, אֲמַר לֵיהּ בְּחוּלָּא מַאן שָׁרָא לָךְ, אֲמַר רַבִּי שְׁמוּאֵל בַּר אֲבוּדְמָא נְהִגִין רַבָּנַן בְּחוּלֵּד מִן הַטִּיבּוֹר ולמעלן, בִּבְנָרַיָּו מִן הַטִּיבּוֹר ולמטן׃

TAANITH.

103 (I. 4 : 64 *b*).

חַד בַּר נָשׁ אֲתָא נַבֵּי חַד מִן קְרִיבּוֹי דְּרַבִּי יַנַּיי אָמַר לֵיהּ רַבִּי זְכֵה עִימִּי, אֲמַר לֵיהּ וְלָא הֲוָה לְאַבָּךְ פְּרִיטִין, אֲמַר לֵיהּ לָא, אֲמַר לֵיהּ נַבָּיֵי אִינּוּן מַפְקְרִין, אֲמַר לֵיהּ שַׁמְעִית עֲלֵיהוֹן דְּאִינּוּן סַרְקִין, אֲמַר לֵיהּ כְּדֵיי אַתְּ מְצַלֶּיָא וּמִתְעַנֶּיָא,

אִיתְחֲמִי לְרַבָּנַן פְּלַן חַמָּרָא יְצֵלִי וּמִטְרָא נְחַת׃ שְׁלַחוּן רַבָּנַן וַאֲיְתוּנֵיהּ, אָמְרִין לֵיהּ מַה אוּמָנָךְ, אֲמַר לוֹן חַמָּר אֲנָא, אָמְרִין לֵיהּ וּמָה טִיבּוּ עֲבַדְתְּ, אֲמַר לוֹן חַד זְמַן אוֹגֵרִית חֲמָרִי לַחֲדָא אִיתְּתָא וַהֲוַות בָּכְיָה גּוּ אִיסְרָטָה, וְאָמְרִית לָהּ מָה לִיךְ, אָמְרָה לִי בַּעֲלָהּ דְּהָא אִיתְּתָא חֲבִישׁ וַאֲנָא בָּעְיָא מֵיחְמֵי מָהּ מֵיעֲבַד, וּמְפַּנְיֵיהּ, וְזַבְּנִית חֲמָרִי וְיַבִּית לָהּ טִימִּיתָא, וְאָמְרִית לָהּ הָא לִיךְ, פַּנֵּיי בַּעֲלִיךְ וְלָא תְחַטַּיי, אָמְרִין לֵיהּ כְּרֵיי אַתְּ מְצַלֶּיָא וּמִתְעַנֶּיָה׃ אִיתְחֲמִי לְרַבִּי אַבָּהוּ פְּנְטָקָקָה, יְצֵלִי וּמִיטְרָא נָחִית, שְׁלַח רַבִּי אַבָּהוּ וַאֲיְתִיתֵהּ, שְׁאַל חֲמֵשׁ עֲבִידָן הַהוּא גּוּבְרָא עֲבִיד בְּכָל יוֹם, מֵינַר זַנְיָתָא, מַשְׁפֵּר

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a) l. גַּלְגִּיוֹלִין

תְּיָטְרוֹן, מַעֲיל מָנִיהוֹן לְבַנֵּי, מְטַפַּח וּמְרַקֵּד קַדְמֵיהוֹן, וּמַקֵּישׁ בְּבָבוּיָא קַדְמֵיהוֹן, אֲמַר לֵיהּ וּמָה טִיבוּ עֲבַרְתְּ, אֲמַר לֵיהּ חַד זְמַן הֲוָה הַהוּא נַבְרָא מַשְׁפֵּר תְּיָטְרוֹן, אֲתַת חֲדָא אִיתָּא וּקַמַת לָהּ חוֹרֵי עֲמוּדָא בָּכְיָה, וַאֲמְרִית לָהּ מָה לִיךְ וַאֲמַרַת לִי בַּעֲלָהּ דַּהֲהִיא אִיתָּתָא חֲבִישׁ וַאֲנָא בָּעָיָא מֵיחֲמֵי מָה מֵיעֲבַד וּמְפַנְּיֵיהּ, וְזַבְּנִית עַרְסִי וּפְרִים עַרְסִי וְיַבִּית לָהּ טִימִיתֵיהּ, וַאֲמְרִית לָהּ הָא לִיךְ פַּנֵּי לִיךְ וְלָא תִיחֲטַיִין, אֲמַר לֵיהּ כְּדֵיי אַתְּ מְצַלָּיָא וּמִתְעַנְּיָא:

104 (I. 4 : 64 *b*, *c*).

אִיתְחֲמִי לְרַבָּנָן חֲסִידָא דְּכִפַּר אִימִי, יְצַלֵּי וּמִיטָרָא נְחַת, סְלַקוּן רַבָּנָן לְבַנֵּיהּ, אֲמַרוּן לוֹן בְּנֵי בַיְיתֵיהּ בְּטוּרָא הוּא יָתִיב, נְפַקוּן לְבַנֵּיהּ, אֲמַרוּן לֵיהּ אַיְשַׁר וְלָא אֲגִיבוּן, יָתֵב מֵיכוּל וְלָא אֲמַר לוֹן אֲתוּן כְּרוֹכוּן, מִי עָלֵל עֲבַד חַד מוֹבִיל דְּקִיסִין וְיַהַב גּוֹלְתֵּהּ מֵרוּם מוּבְלָה, עָאל וַאֲמַר לִבְנֵי בַיְיתֵיהּ אִילֵּין רַבָּנָן הָכָא בָּעֵי נִיצַלֵּי וְנֵיחוֹת מִיטָרָא, וְאִין אֲנָא מְצַלֵּי וּמִטְרָא נָחֵית גְּנַאי הוּא לוֹן, וְאִין לָא חִילּוּל שֵׁם שָׁמַיִם הוּא, אֶלָּא אֵייתַי אֲנָא וַאֲתְּ נִיסּוֹק וְנִיצַלֵּי, אִין נְחַת מִיטָרָא אֲנַן אָמְרִין לוֹן כְּבָר דַּעֲבַדוּן שְׁמַיָּא נִיסִּין, וְאִין לָא אֲנַן אָמְרִין לוֹן לֵית אֲנַן כְּדֵיי מְצַלַּיָּא וּמִתְעַנְּיָא, וּסְלַקוּן וְצַלּוֹן וּנְחַת מִיטָרָא, נְחַת לְגַבּוֹן אֲמַר לוֹן לְמָה אִיטַּרְפּוּן רַבָּנָן לְהָכָא יוֹמָא דִּין, אָמְרִין לֵיהּ בָּעֵיי תִּיצַלֵּי וְנֵיחוֹת מִיטָרָא, אֲמַר לוֹן וּלְצַלּוֹתִי אַתּוּן צְרִיכִין כְּבָר דַּעֲבַדוּן שְׁמַיָּא נִיסִּין, אָמְרִין לֵיהּ לְמָה כַּד הֲוִיתָה בְּטוּרָא אָמְרִינַן לָךְ אַיְשַׁר וְלָא אֲגִיבְתִּינוּן, אֲמַר לוֹן דְּהָווֹינָא עָסִיק בִּפְעוּלוֹתַי מָה הָווֹינָה מַסַּע דַּעְתִּי מִן פְּעוּלוֹתַי, אֲמַרוּ לֵיהּ וּלְמָה כַּד יָתַבְתְּ לְמֵיכוּל לָא אֲמַרְתְּ לַן אִיתוּן כְּרוֹכוּן, אֲמַר לוֹן דְּלָא הֲוָה נַבַּיי אֶלָּא פַּלְחִי, מָה הָווֹינָא מֵימוֹר לְכוֹן בְּחַנְפִּין, אָמְרִין לֵיהּ לְמָה כַּד דַּאֲתִית לְמֵיעוּל יְהַבְתְּ גּוֹלְתָּהּ מֵרוּם מוּבְלָה, אֲמַר לוֹן דְּלָא הֲוַות דִּידִי, שְׁאֵילָה הֲוַות

דִּנְיַצְלִי בָּה, מָה הָווֹנָא מְבַזָּעָא יָתָהּ. אֲמַרוּן לֵיהּ וּלְמָה כַּד הָווֹי אַתְּ בְּטוּרָה אִיתְתָךְ לָבְשָׁה מָאנִין צָאִין וְכַד דְּאַתְּ עָלֵיל מִן טוּרָה הִיא לָבְשָׁה מָאנִין נְקַיִּין, אֲמַר לוֹן כַּד דַּאֲנָא הָווֹי בְּטוּרָא הִיא לָבְשָׁה מָאנִין צָאִין דְּלָא יְתֵן בַּר נָשׁ עֵינוֹי עֲלָהּ, וְכַד דַּאֲנָא עָלֵיל מִן טוּרָא הִיא לָבְשָׁה מָאנִין נְקַיִּין דְּלָא נִיתֵּן עֵינַיי בְּאִיתָּא אָחוֹרִי. אֲמַרוּן לֵיהּ יָאוּת אַתְּ מְצַלָּיָא וּמִתְעַנְּיָא:

105 (II. 1 : 65 *b*).

רַבִּי בְּרַכְיָה עָבַד תִּלְתָּ עֶשְׂרֵ תַּעֲנִיִּין וְלָא נְחַת מִיטְרָא וּבְסוֹפָהּ אֲתָא גוּבַיי, עָאל וַאֲמַר קוֹמֵיהוֹן אַחֵינָן חֲמוֹן מָה דַּאֲנָן עָבְדִין לָא דָּא הוּא דִּנְבִיָּא מְקַנְתֵּר לַן עַל הָרַע כַּפַּיִם לְהֵיטִיב. מְרִיעִין זֶה לָזֶה בִּכְפִינִין וּמְבַקְשִׁין טוֹבָה (Mic 7[3])

(III. 4 : 66 *c*).

מוֹתָנָא הֲוָה בְּצִיפּוֹרִין וְלָא הֲוָה עָלֵיל גּוֹ אִשְׁקָקָא דַּהֲוָה רַבִּי חֲנִינָה שָׁרֵי בְּגַוֵּיהּ, וַהֲווֹן צִיפּוֹרָאֵי אָמְרִין מָה הָהֵן סָבָא בֵּינֵינוּ, יָתֵיב בְּשִׁלָּם הוּא וּשְׁכוֹנָתֵיהּ וּמְרִינָתָא אָזְלָא בִּבְאִישׁוּת, עָאל וַאֲמַר קוֹמֵיהוֹן זִמְרִי אֶחָד הָיָה בְּדוֹרוֹ וְנָפְלוּ מִיִּשְׂרָאֵל עֶשְׂרִים וְאַרְבָּעָה אֶלֶף, וְאָנוּ כְּמָה זִמְרֵי יֵשׁ בְּדוֹרֵינוּ וְאַתֶּם מִתְרַעֲמִין:

חַד זְמַן צְרַכוּן מֵיעֲבַד תַּעֲנִיתָא וְלָא נְחַת מִיטְרָא, עָבַד רַבִּי יְהוֹשֻׁעַ תַּעֲנִיתָא בְּדַרוֹמָא וּנְחַת מִטְרָא, וַהֲווֹן צִיפּוֹרָאֵי אָמְרִין רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מַחֵית מִיטְרָא לְדַרוֹמָאֵי וְרַבִּי חֲנִינָה עָצַר מַיָּא מִן צִיפּוֹרָאֵי, עַרְכוּן מֵיעֲבַד זְמַן תִּינְיָנוּת שְׁלַח וַאֲיִתֵי לְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, אֲמַר לֵיהּ מִישְׁנַח מָרִי מֵיפּוֹק עִימָּן לְתַעֲנִית, נְפַקוּן תְּרֵיהוֹן לְתַעֲנִיתָא וְלָא נְחַת מִיטְרָא, עָאל וַאֲמַר קוֹמֵיהוֹן לָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מַחֵית מִיטְרָא לְדַרוֹמָאֵי וְלָא רַבִּי חֲנִינָה עָצַר מִיטְרָא מִן צִיפּוֹרָאֵי, אֶלָּא דְּרוֹמָאֵי לִיבְּהוֹן רַכִּיךְ וְשָׁמְעִין מִילָּה דְּאוֹרַיְיתָא

וּמִתְכַּנְּעִין, וְצִיפּוֹרָאֵי לִיבְּהוֹן קָשֵׁי וְשָׁמְעִין מִילָּה דְּאוֹרַיְיתָא וְלָא מִיתְכַּנְּעִין: מִי עָלִיל תְּלָה עֵינוֹי וַחֲמָא אֲוִירָא שַׁיְיף, אֲמַר עַד כַּדּוֹן הָכִין, מַיַּר נְחַת מִיטָּרָא וּנְדַר עַל גַּרְמֵיהּ דְּלָא לְמֵיעֲבַד כֵּן תּוּבָן, אֲמַר מָה אֲנָא מֵימוֹר לְמָרִי חוֹבָא דְּלָא יְנִבֵי חוֹבֵיהּ:

106 (III. 4 : 66 *c*, *d*).

רַבִּי לָעָזָר עָבַד תַּעֲנִית וְלָא אִיתְנַחַת מִיטָּרָא, עָבַד רַבִּי עֲקִיבָא תַּעֲנִית וּנְחַת מִיטָּרָא, עָאל וַאֲמַר קוֹמֵיהוֹן אֶמְשׁוֹל לָכֶם מָשָׁל לְמָה הַדָּבָר דּוֹמֶה לְמֶלֶךְ שֶׁהָיוּ לוֹ שְׁתֵּי בָנוֹת, אַחַת חֲצוּפָה וְאַחַת כְּשֵׁירָה, אִימַת דַּהֲוָת בָּעְיָא הַהִיא חֲצִיפְתָּא עָלַת קוֹמוֹי הֲוָה אָמַר יָבוֹן לָהּ מָה דְּהִיא בָּעְיָא וְתֵיזֵיל לַהּ, וְאִימַת דַּהֲוָת הַהִיא כְּשֵׁירְתָּא עָלַת קוֹמוֹי הֲוָה מַאֲרִיךְ רוּחֵיהּ מִתְחַמֵּד מִישְׁמוּעַ שַׁוְעָתָהּ, וְאִית שְׁרִי מֵימַר כֵּן, אֶלָּא שֶׁלֹּא לְחַלֵּל שֵׁם שָׁמַיִם:

רַבִּי אַחָא עָבַד תְּלָת עֶשֶׂר תַּעֲנִיָּין וְלָא נְחַת מִיטָּרָא מִי עָלִיל פְּנַע בֵּיהּ חַד כּוּתַיי, אֲמַר לֵיהּ רַבִּי רַבִּי עָצוּר גּוֹלְתָּךְ מִן מִיטָּרָא, אֲמַר לֵיהּ חַיּוֹי דְּהַהוּא גַּבְרָא שְׁמַיָּא מְיַעֲבַד נִיפִּין וְשַׁתָּא מַצְלָחָא וְהַהוּא גַּבְרָא לֵית הוּא מֵיחֵי, וַעֲבַדוּן שְׁמַיָּא נִיפִּין וְאַצְלַחַת שַׁתָּא וּמֵית הַהוּא כּוּתָיָא וַהֲווֹן כָּל עַמָּא אָמְרִין אֵיתוֹן חֲמוֹן פּוּרִין דִּשְׁמַשׁ:

106*a* (III. 8 : 66 *d*)

לֵוִי בֶּן סִיסִי בָּאוּ הַגַּיְיסוֹת לְעִירוֹ, נָטַל סֵפֶר תּוֹרָה וְעָלָה לְרֹאשׁ הַגָּג אָמַר רִבּוֹן הָעוֹלָמִים, אִין בַּטְלִית חֲדָא מִילָּה מִן הָדֵין סִפְרָא אוֹרַיְיתָא יְיַעֲלוּן לוֹן, וְאִין לָא יְזִלוּן לוֹן, מִיַּד אִיתְבְּעוֹן וְלָא אִשְׁתַּכְּחוּן, תַּלְמִידֵיהּ עָבַד כֵּן יְבַשַּׁת יְדֵיהּ וַאֲזַלוּן לוֹן, תַּלְמִיד תַּלְמִידֵיהּ עָבַד לָא יְבַשַּׁת יְדֵיהּ וְלָא אֲזַלוּן לוֹן, לוּמַר שֶׁאֵין שׁוֹטָה נִפְגָּע וְלֹא בְשַׂר הַמֵּת מַרְגִּישׁ בְּאִיזְמֵל:

106*b* (III. 10 : ibid).

אֲמַר רַבִּי יוֹדָן גֵּירָיָא, הָדֵין חוֹנִי הַמְעַגֵּל בַּר בְּרֵיהּ דְּחוֹנִי הַמְעַגֵּל הֲוָה סָמוּךְ לְחָרְבָּן בֵּית מוּקְדָּשָׁא, נְפַק לְטַוְרָא לְגַבֵּי פִּעֲלוֹי עַד דּוּ תַּמָּן נְחַת מִיטָרָא, עָאל לֵיהּ לְמַעֲרְתָּא מִן יְתֵיב נַם וּדְמֵךְ לֵיהּ וַעֲבַד שְׁקִיעַ בְּשֵׁינְתֵּיהּ שׁוּבְעִין שְׁנִין עַד דַּחֲרֵב בֵּית מוּקְדָּשָׁא וְאִיתְבְּנִי זְמַן תִּינְיָנוּת, לְסוֹף שׁוּבְעִין שְׁנִין אִיתָּעַר מִן שֵׁינְתֵּיהּ נְפַק לֵיהּ מִן מְעַרְתָּא וַחֲמָא עָלְמָא מְחַלַּף, זָווּי דְּהַוּוֹת בַּרְמִין עֲבִידָא זֵיתִין, זָווּי דְּהַוּוֹת זֵיתִין עֲבִידָא זַרְעִי, שְׁאַל לֵיהּ לְמִדְרִינְתָּא אֲמַר לוֹן מָה קָלָא בְּעָלְמָא, אָמְרִין לֵיהּ וְלֵית אַתְּ יָדַע מָה קָלָא בְּעָלְמָא, אֲמַר לוֹן לָא, אָמְרִין לֵיהּ מַאן אַתְּ, אֲמַר לוֹן חוֹנִי הַמְעַגֵּל, אֲמַרוּן לֵיהּ שְׁמַעְנָן דְּהֲוָה עָלֵיל לַעֲזָרָה וְהִיא מְנַהֲרָה, עָאל וְאַנְהֲרַת וּקְרָא עַל גַּרְמֵיהּ בְּשׁוּב יהוה אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחוֹלְמִים: (Psa 126[1])

107 (III. 13 : 67*a*).

רַבָּן יוֹחָנָן בֶּן זַכַּיי כַּד הֲוָה בָּעֵי יֵיחוֹת מִיטָרָא הֲוָה אָמַר לְסַפְרֵיהּ קוּם לָךְ קוֹמֵי הֵיכָלָא בְּנִין דְּרַבִּי בָּעֵי מְסַפְּרָא וְלֵית בְּחֵילֵיהּ מְצַטָּעָרָא, מֵיד הֲוָה מִטְרָא נָחִית:

רַב אָדָא בַּר אַחָוָה כַּד הֲוָה בָּעֵי יֵיחוֹת מִיטָרָא, הֲוָה שָׁלַח מְסָאנֵיהּ, כַּד הֲוָה שָׁלַח תְּרֵיהוֹן הֲוָה עָלְמָא טָיֵיף, מַפָּלְתָּא הֲוַיִין תַּמָּן וַהֲוָה רַב מַיתַב חַד מִן תַּלְמִידוֹי בְּבֵיתָא עַד דַּהֲוון מְפַנְּין בֵּיתָא וְכֵיוָן דַּהֲוָה נָפֵיק מִן בַּיְיתָא הֲוָה בַּיְיתָא רָבֵיעַ,

107*a* (IV. 8 : 68 *d*).

רַבִּי זְכַרְיָה חֲתָנֵיהּ דְּרַבִּי לֵוִי לְאִילֵּין טַלָּיֵא דְּמִיתְפַּנֵּיי מִן סַפְרָא וְנָפְקִין לוֹן בְּכַפְּרֵיי,

כָּל קִירְיָא דַּחֲוִון עַלַּיִן בַּהּ. הֲוָה טַב קַרְתָּא מָיֵית, עַד דַּחֲוִון מִיטַּפְּלִין בֵּיהּ. חֲוִון מְעַלְּלִין קַרְתָּא וְנָפְקִין לוֹן וּבַר נָשׁ לָא יָדַע בְּהוֹן, וְלָא עוֹד אֶלָּא דַּאֲמַרְתּוּן וַהֲוִי בְעֵינֵינוּ כַּחֲנָבִים וְכֵן הָיִינוּ בְעֵינֵיהֶם, יְדִעִין חֲוִיתוּן מָה דְּחֲוִיעָא עָבֵד לְכוֹן בְּאַפֵּיהוֹן:

רַבִּי עֲקִיבָה כַּד חֲוָה חָמֵי לְבַר כּוֹזְבָה הֲוָה אָמֵר דֵּין הוּא מַלְכָּא מְשִׁיחָא, אֲמַר לֵיהּ רַבִּי יוֹחָנָן בֶּן תּוֹרְתָּא, עֲקִיבָה יַעֲלוּ עֲשָׂבִים בִּלְחָיֶיךָ וְעֲדַיִן בֶּן דָּוִד לֹא יָבֹא:

108 (IV. 8 : 68 *d*).

שָׁלֹשׁ שָׁנִים וּמֶחֱצָה עָשָׂה אַדְרְיָנוֹס מַקִּיף עַל בֵּיתָר, וַהֲוָה רַבִּי אֶלְעָזָר הַמּוֹדָעִי יוֹשֵׁב עַל הַשַּׁק וְעַל הָאֵפֶר וּמִתְפַּלֵּל בְּכָל יוֹם וְאוֹמֵר רִבּוֹן הָעוֹלָמִים אַל תִּשְׁכֹּב בְּדִין הַיּוֹם, אַל תִּשְׁכֹּב בְּדִין הַיּוֹם, בָּעֵא אַדְרְיָנוֹס מֵיזַל לֵיהּ. אֲמַר לֵיהּ חַד כּוּתַיי לָא תֵיזֵיל לָךְ דַּאֲנִי חָמֵי מָה מֵיעֲבַד וּמַשְׁלִים לָךְ מִדִּינְתָּא. עָאל לֵיהּ מִן בֵּיבָא דְּמִדִּינְתָּא, עָאל וְאַשְׁכַּח רַבִּי אֶלְעָזָר הַמּוֹדָעִי קָאִים מְצַלֵּי. עָבַד נַפְּשֵׁיהּ לָחֵישׁ לֵיהּ בִּגּוֹ אוּדְנֵיהּ, חֲמוּנֵיהּ בְּנֵי מְדִינְתָּא וְאַיְיתוּנֵיהּ גַּבֵּי בֶּן כּוֹזְבָא, אֲמַרוּן לֵיהּ חֲמֵינָן הָהֵן סָבָא מִשְׁתָּעֵי לַחֲבִיבָךְ. אֲמַר לֵיהּ מָה אֲמַרְתְּ לֵיהּ וּמָה אֲמַר לָךְ. אֲמַר לֵיהּ אִי אֲנָא אֲמֵר לָךְ מַלְכָּא קְטֵל לִי, וְאִי לָא אֲנָא אֲמֵר לָךְ אַתְּ קְטֵל יָתִי, טַב לִי מַלְכָּא קְטֵל יָתִי וְלָא אַתְּ, אֲמַר לֵיהּ אֲמַר לִי דַּאֲנָא מַשְׁלִים מִדִּינְתָּא, אַתָּא גַּבֵּי רַבִּי אֶלְעָזָר הַמּוֹדָעִי אֲמַר לֵיהּ מָה אֲמַר לָךְ הֲדִין כּוּתָיָא, אֲמַר לֵיהּ לָא כְלוּם, מָה אֲמַרְתְּ לֵיהּ, אֲמַר לֵיהּ, לָא כְלוּם, יְהַב לֵיהּ חַד בְּעוֹט וְקַטְלֵיהּ, מִיַּד יָצְאַת בַּת קוֹל וְאָמְרָה (As in Zech. IX. 17).

MEGILLAH.

The Scroll of Esther.

109 (I. 13 : 72 *b*).

רַבִּי יוֹחָנָן עָבַר תְּלָת שְׁנִין וּפְלַג דְּלָא נְחַת לְבֵית וַעְדָּא מִן צַעֲרָא, בְּסוֹפָא חֲמָא רַבִּי אֶלְעָזָר בְּחִילְמֵיהּ לִמְחַר סִינַי נָחֵת וּמְחַדֵּת לְכוֹן מִילָּה, עָאל וַאֲמַר קוֹמֵיהוֹן (Num. 8[17], Exod. 12[12])

אַנְטוֹנִינוֹס אֲמַר לְרַבִּי מַיְכַלְתָּנִי אַתְּ מִן לִיוְיָתָן לְעָלְמָא דְאָתֵי, אֲמַר לֵיהּ אִין, אֲמַר לֵיהּ מִן אִימַּר פִּיסְחָא לָא אַיְכַלְתָּנִי וּמִן לִיוְיָתָן אַתְּ מַיְכֵל לִי, אֲמַר לֵיהּ מָה נַעֲבִיד לָךְ, וּבְאִימַּר פִּיסְחָא כְּתִיב כָּל עָרֵל לֹא יֹאכַל בּוֹ, כֵּיוָן דִּשְׁמַע בֵּן אֲזַל וּנְזַר.

110 (III. 3 : 74 *a*).

רַבִּי חִיָּה רַבִּי יַסִּי רַבִּי אִימִּי דָּנוּן לְתָמָר, אַזְלַת וּקְרַבַת עֲלֵיהוֹן לְאַנְטִיפִּיטָה דְקֵיסְרִין, שְׁלַחוּן וּכְתַבוּן לְרַבִּי אֲבָהוּ, שְׁלַח רַבִּי אֲבָהוּ וּכְתַב לְהוֹן כְּבָר פַּיְיסְנוּ לִשְׁלָשָׁה לִיטִירִין לְטוֹב יֶלֶד טוֹב לְמֵד וְתַרְשִׁישׁ אַבְדּוֹקִים אַבְמַסִּים תִּלַּחְכִּים, אֲבָל תָּמָר תַּמְרוּרִים בְּתַמְרוּרֶיהָ הִיא עוֹמֶדֶת וּבִיקַּשְׁנוּ לְמַתְקָהּ וְלַשָּׁוְא צָרַף צָרוֹף: (Jer 6[29])

(III. 4 : 74 *a*).

רַבִּי יוֹחָנָן מֵיקַל לְנְשִׁיָּא דְשַׁטְחִין בִּנְהֲרֵיהוֹן עַל אֲוִירָא דְּבֵי מְרָשָׁא רַבִּי חִיָּה רַבִּי יַסָּא מִיקַּבְּלִין בְּנוֹ כְּנִישְׁתָּא, רַבִּי אִימִּי מְפַקֵּד לְסַפְּרַיָּא אִין אֲתָא בַּר נָשׁ גַּבֵּיכוֹן מִלְכְלֵךְ בְּאוֹרַיְתָא (לְנַבְּכוֹן) תְּהֵוֹן מְקַבְּלִין לֵיהּ וְלַחֲמָרֵיהּ וּלְמָנוֹ.

רַבִּי בְּרֶכְיָה אֲזַל לְכְנִישְׁתָּא דְּבֵית שְׁאָן, חֲמָא חַד בַּר נָשׁ מְשַׁזִּיג יָדוֹי וְרַגְלוֹי מִן נוּרְנָה, אֲמַר לֵיהּ אָסוּר לָךְ, לְמִחַר חֲמָתֵיהּ הַהוּא

נוּבְרָא מְשַׁזְּבִי יְדוֹי וְרִינְלוֹי מִן נוּרָנָה. אֲמַר לֵיהּ לָךְ שְׁרִי וְלִי אֲסִיר. אֲמַר לֵיהּ אִין.

110*a* (IV. 5 : 75 *b*).

רַבִּי שִׁמְעוֹן סַפְרָא דְּטַרְבַּנְת אֲמַרוּן לֵיהּ בְּנֵי קַרְתֵּיהּ קַטַּע בְּרִיפּוּרַיָּא דְּיִקְרוּנוּן בְּנֵינָן. אַתָּא שְׁאַל לְרַבִּי חֲנִינָה אֲמַר לֵיהּ אִין קָטְעִין רֵישָׁךְ לָא תִּשְׁמַע לוֹן וְלָא שְׁמַע לוֹן לֵיהּ מִן סַפְרוּתֵיהּ. בָּתַר יוֹמִין נָחֵת לְהָכָא קָם עִימֵּיהּ רַבִּי שִׁמְעוֹן בֶּן יוֹסִינָה אֲמַר לֵיהּ מָה אַתְּ עָבֵיד בְּהַהִיא קַרְתָּךְ. וְתַנִּי לֵיהּ עוּבְדָא. אֲמַר לֵיהּ וּלְמָה לָא שְׁמַעְתְּ לוֹן. אֲמַר לֵיהּ וְעָבְדִין כֵּן. אֲמַר לֵיהּ וְלֵינַן מְקַטְּעִין לוֹן בְּסִידְרָא. אֲמַר לֵיהּ וְלֵינַן חָזְרִין וְכָלְלִין לוֹן אֲמַר רַבִּי זְעוּרָה אִילּוּ הֲוָה הַהוּא סַפְרָא בְּיוֹמַיי מְנִיתֵּיהּ חַכִּים:

110*b* (IV. 10 : 75 *c*).

רַבִּי פְּדָת הֲוָה אָמוֹרָא דְּרַבִּי יַסָּא. מִילִּין דִּשְׁמַע מִן אֲבוּי הֲוָה אָמֵר כָּךְ אֲמַר רַבִּי בְּשֵׁם אַבָּא. מִילִּין דְּלָא שְׁמַע מִן אֲבוּי הֲוָה אָמֵר כֵּן אֲמַר רַבִּי בְּשֵׁם רַבִּי לְעָזָר:

HAGIGAH.

The three Festivals.

111 (I. 7 : 76 *c*).

רַבִּי יוּדָה נְשִׂיָּא שְׁלַח לְרַבִּי חִיָּיה וּלְרַבִּי אַפִּי וּלְרַבִּי אַמִּי לְמֵיעֲבוֹר בִּקְרָיְתָא דְּאַרְעָא דְּיִשְׂרָאֵל לְמַתְקָנָא לוֹן סַפְרִין וּמַתְנְיָנִין. עַלּוֹן לְחַד אֶתַר וְלָא אַשְׁכְּחוּן לָא סָפַר וְלָא מַתְנְיָן. אֲמַרוּן לוֹן אַיְיתוּן לַן נָטוֹרֵי קַרְתָּאי אַיְיתוּן לוֹן סַנְטוֹרֵי קַרְתָּא. אֲמַרוּן לוֹן אִילֵּין נָטוֹרֵי קַרְתָּא. לֵית אִילֵּין אֶלָּא חָרוּבֵי קַרְתָּא. אָמְרִין לוֹן וּמַאן אִינּוּן נָטוֹרֵי קַרְתָּא. אֲמַרוּ לוֹן סַפְרַיָּא וּמַתְנְיָנַיָּא. הָדָא הִיא דִכְתִיב אִם יְהוָה לָא יִבְנֶה בַּיִת וגו׳ (Psalm 127 : 1)

111*a* (II. 1 : 77 *b*).

מַנּוּ אַחֵר, אֱלִישָׁע בֶּן אַבּוּיָה הוּרַג רַבִּי תּוֹרָה, אָמְרִין כָּל תַּלְמִיד דַּהֲוָה חֲמֵי לֵיהּ מְשַׁבַּח בְּאוֹרַיְתָא הֲוָה קָטֵיל לֵיהּ, וְלָא עוֹד אֶלָּא דַּהֲוָה עָלֵיל לְבֵית וַעֲדָא וַהֲוָה חֲמֵי טַלָּיֵא קוֹמֵי סַפְרָא וַהֲוָה אָמַר מָה אִילֵּין יָתְבִין עָבְדִין הָכָא, אוּמָנוּתֵיהּ דְּהָן בַּנַּאי, אוּמָנוּתֵיהּ דְּהָן נַגָּר אוּמָנוּתֵיהּ דְּהָן צַיָּיר, אוּמָנוּתֵיהּ דְּהָן חַיָּיט, וְכֵיוָן דַּהֲווֹן שָׁמְעִין כֵּן הֲווֹן שָׁבְקִין לֵיהּ וְאָזְלִין לוֹן, עֲלֵיהּ הַכָּתוּב אוֹמֵר אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ וְגוֹמֵר, שֶׁחִיבֵּל מַעֲשֶׂה יָדָיו שֶׁל אוֹתוֹ הָאִישׁ, אוֹף בְּשָׁעַת רַבִּי מֵאִיר הֲוָה יָתֵיב דָּרֵישׁ בְּבֵית מִדְרָשָׁא דְּטִבֶּרְיָה, עֲבַר אֱלִישָׁע רַכֵּיב עַל סוּסְיָא בְּיוֹם שַׁבָּתָא, אֲתוֹן וַאֲמַרוּן לֵיהּ הָא רַבָּךְ לְבַר, פְּסַק לֵיהּ מִן דְּרָשָׁה וּנְפַק לְגַבֵּיהּ, אֲמַר לֵיהּ מָה חֲוַיְתָה דָּרֵישׁ יוֹמָא דֵּין אֲמַר לֵיהּ וַיהוה בֵּרַךְ אֶת אַחֲרִית אִיּוֹב וְגוֹמֵר, אֲמַר לֵיהּ וּמָה פְּתַחְתְּ בֵּיהּ, אֲמַר לֵיהּ וַיּוֹסֶף יהוה אֶת כָּל אֲשֶׁר לְאִיּוֹב לְמִשְׁנֶה, שֶׁכָּפַל לוֹ אֶת כָּל מָמוֹנוֹ, אֲמַר וַוי דְּמוּבְדִין וְלָא מִשְׁתַּכְּחִין, עֲקִיבָה רַבָּךְ לָא הֲוָה דָּרֵישׁ כֵּן, אֶלָּא וַיהוה בֵּרַךְ אֶת אַחֲרִית אִיּוֹב מֵרֹאשִׁיתוֹ, בִּזְכוּת מִצְוֹת וּמַעֲשִׂים טוֹבִים שֶׁהָיוּ בְיָדוֹ מֵרֹאשִׁיתוֹ.

אַבּוּיָה אַבָּא מִגְּדוֹלֵי יְרוּשָׁלֵם הָיָה, בְּיוֹם שַׁבָּא לְמוּהֲלִינִי קָרָא לְכָל גְּדוֹלֵי יְרוּשָׁלֵם וְחוֹשִׁיבָן בְּבֵית אֶחָד, וּלְרַבִּי אֱלִיעֶזֶר וּלְרַבִּי יְהוֹשֻׁעַ בְּבֵית אַחֵר, מִן דַּאֲכַלּוּן וּשְׁתוֹן שָׂרוֹן מְטַפְּחִין וּמְרַקְּדִין, אֲמַר רַבִּי לִיעֶזֶר לְרַבִּי יְהוֹשֻׁעַ עַד דַּאִינּוּן עֲסִיקִין בְּדִידְהוֹן נַעֲסוֹק אֲנַן בְּדִידַן, וְיָשְׁבוּ וְנִתְעַסְּקוּ בְּדִבְרֵי תוֹרָה, מִן הַתּוֹרָה לִנְבִיאִים וּמִן הַנְּבִיאִים לִכְתוּבִים וְיָרְדָה אֵשׁ מִן הַשָּׁמַיִם וְהִקִּיפָה אוֹתָם,

112 (II. 2 : 77*d*, 78*a*).

יְהוּדָה בֶּן טַבַּאי נָשִׂיא וְשִׁמְעוֹן בֶּן שָׁטַח אַב בֵּית דִּין, אִית תַּנֵּי תַּנֵּי וּמְחַלֵּף, מָאן דַּאֲמַר יְהוּדָה בֶּן טַבַּאי נָשִׂיא עוֹבְדָא דַּאֲלֶכְסַנְדְּרִיָּאָה

מְסַיַּע לֵיהּ: יְהוּדָה בֶּן טַבַּאי הֲוָה בְּנֵי יְרוּשָׁלַם בְּעוֹן מְמַנִּיתֵיהּ נָשִׂיא בִּירוּשָׁלַם, עֲרַק וַאֲזַל לֵיהּ לַאֲלֶכְסַנְדְּרִיאָה וְהָיוּ בְּנֵי יְרוּשָׁלַם כּוֹתְבִין מִירוּשָׁלַם הַגְּדוֹלָה לַאֲלֶכְסַנְדְּרִיאָה הַקְּטַנָּה, עַד מָתַי אַרּוּסֵי יוֹשֵׁב אֶצְלְכֶם וַאֲנִי יוֹשֶׁבֶת עֲגוּמָה עָלָיו; פָּרִישׁ מֵיתֵי גּוֹ אִילְפָא, אֲמַר דְּבוֹרָה מָרְתָּה דְּבֵיתָהּ מָה הַוּוֹת חֲסִירָה. אֲמַר לֵיהּ חַד מִן תַּלְמִידוֹי רַבִּי עַיְּנָהּ הַוּוֹת שְׁבִירָה. אֲמַר לֵיהּ הָא תַּרְתֵּי נַפְקָה, חֲדָא דַּחֲשַׁרְתָּנִי, וַחֲדָא דְּאִיסְתַּכַּלְתְּ בָּהּ. מָה אַמְרִית יָאֵיא בְּרֵיוָא לָא אַמְרִית אֶלָּא בְּעוּבְדָא, וּכְעַם עֲלוֹי וַאֲזַל:

מַאן דְּאָמַר שִׁמְעוֹן בֶּן שָׁטַח נָשִׂיא עוּבְדָא דְּאַשְׁקְלוֹן מְסַיַּע לֵיהּ. תְּרִין חֲסִידִין הֲווֹן בְּאַשְׁקְלוֹן אָכְלִין בַּחֲדָא וְשָׁתַיי כַּחֲדָא וְלָעֵי בְּאוֹרַיְיתָא כַּחֲדָא, דְּמַךְ חַד מִינְהוֹן וְלָא אִיתְנְמֵל לֵיהּ חֻסָּר. מִית בְּרֵיהּ דְּמָעוֹן מוֹכֵס וּבַטְלַת כָּל מְרִינְתָא מִינְמוּל לֵיהּ חֻסָּר. שָׁרֵי הַהוּא חֲסִידָא מְצַטַּעַר אָמַר וַוי דְּלֵית לְשָׁנְאֵיהוֹן דְּיִשְׂרָאֵל כְּלוּם. אִיתְחֲמֵי לֵיהּ בְּחֵילְמָא וַאֲמַר לֵיהּ לָא תִּיבְזֵי בְּנֵי מָרָךְ, דֵּין עֲבַד חֲדָא חוֹבָא וַאֲזַל בָּהּ, וְדֵין עֲבַד חֲדָא טִיבוּ וַאֲזַל בָּהּ. וּמָה חוֹבָא עֲבַד הַהוּא חֲסִידָא. חַס לֵיהּ לָא עֲבַד חוֹבָה מִן יוֹמוֹי, אֶלָּא פַּעַם אַחַת הִקְרִים תְּפִילִין שֶׁל רֹאשׁ לִתְפִילִין שֶׁל־יָד. וּמָה טִיבוּ עֲבַד בְּרֵיהּ דְּמָעוֹן מוֹכֵס. חַס לֵיהּ לָא עֲבַד טִיבוּ מִן יוֹמוֹי. אֶלָּא חַד זְמַן עֲבַד אֲרִיסְטוֹן לְבוּלְבְּטַיָּא וְלָא אֲתוֹן אֲכַלוּנֵיהּ. אֲמַר יֵיכְלוּנֵיהּ מִיסְכִּינַיָּא דְּלָא יִטְלוֹן. וְאִית דְּאָמְרִין בְּשׁוּקָא הֲוָה עָבֵר, וּנְפַל מִינֵּיהּ חַד עִיגּוּל וַחֲמָא חַד מִיסְכֵּן וּנְסַב לֵיהּ וְלָא אֲמַר לֵיהּ כְּלוּם בְּגִין דְּלָא מְסַמְקָא אַפּוֹי, בָּתַר יוֹמִין חֲמָא הַהוּא חֲסִידָא לַחֲסִידָא חַבְרֵיהּ מְטַיֵּיל גּוֹ גִּנְּין גּוֹ פַּרְדֵּיסִין גּוֹ מַבּוּעִין דְּמַיִּי. וַחֲמָא לִבְרֵיהּ דְּמָעוֹן מוֹכֵס לְשׁוֹנוֹ שׁוֹתֶת עַל פִּי הַנָּהָר בָּעֵי מְמַטֵּי מַיָּא וְלָא מָטֵי:

וַחֲמָא לְמִרְיָם בְּרַת עֲלֵי בְצָלִים, רַבִּי לָעָזָר בַּר יוֹסָה אָמַר תְּלָיָא בְּחִיטֵּי בִּיזָיָא, רַבִּי יוֹסֵי בַּר חֲנִינָא אָמַר צִירָא דְּתַרְעָא דְּגֵיהִנֹּם קְבִיעַ בְּאוּרְנָהּ, אָמַר לוֹן לְמָה דָּא כֵּן, אָמְרוּ לֵיהּ הַהוֹוֶת צְיֵימָה וּמְפַרְסְמָה,

וְאִית דְּאָמְרֵי דַּהֲווֹת צְיִימָה חַד יוֹם וּמְקַזָּה לָהּ תַּרְיֵי. אֲמַר לוֹן עַד אֵימַת הִיא בֶּן. אֲמַרוּ לֵיהּ עַד דְּיֵיתֵי שִׁמְעוֹן בֶּן שָׁטַח וַאֲנַן מְרִימִין לָהּ מִן נוּ אוּדְנַהּ וְקָבְעִין לֵיהּ נוּ אוּדְנֵיהּ. אֲמַר לוֹן וּלְמָה. אֲמַרוּ לֵיהּ דַּאֲמַר אִין אֲנָא מִתְעַבֵּיד נְשִׁיָּא אֲנָא מְקַטּוֹל חָרָשַׁיָּא. וְהָא אִיתְעַבֵּיד נְשִׁיָּא וְלָא קָטֵל חָרָשַׁיָּא. וְהָא אִית תְּמָנִין נְשִׁין חָרָשְׁיָן יְהִיבָן נוּ מְעָרְתָּא דְּאַשְׁקְלוֹן מְחַבְּלָן עָלְמָא. אֶלָּא אִיזֵיל אֲמוֹר לֵיהּ אֲמַר לוֹן אֲנָא דָּחֵיל דְּהוּא גְּבַר נְשִׁיָּא וְלֵית הוּא מְהֵימַנְתִּי. אֲמַרוּ לֵיהּ אִי הֵימְנָךְ הָא טָבָאוּת. וְאִין לָא, עֲבִיד הָדֵין סִימָנָךְ קוּמוֹי, הַב יָדָךְ עַל עֵינָךְ וְאַפְּקֵהּ, וְחַזְרֵהּ, וְהֵיא חָזְרָה. אֲזַל וְתַנִּי לֵיהּ עוּבְדָּה. בְּעָא מֵיעֲבַד סִימָנָא קוּמוֹי וְלָא שַׁבְקֵיהּ. אֲמַר לֵיהּ יָדַע אֲנָא דְּאַתְּ גְּבַר חָסִיד, יַתִּיר מִן כֵּן אַתְּ יָכִיל עֲבֵד. וְלָא עוֹד אֶלָּא בְּפוּמִי לָא אֲמָרִית. בְּלִבִּי חַשְׁבִית.

מֵיד עָמַד שִׁמְעוֹן בֶּן שָׁטַח בְּיוֹם סַגְרִיר וּנְסַב עִימֵּיהּ תּוּמָנִין גּוּבְרִין בְּחִירִין וְיָהַב בִּידֵיהוֹן תּוּמָנֵי לְבוּשִׁין נָקַיִין וַבּוּנוֹן נוּ קִידְרִין חַדְתִּין וְכַפּוּנוֹן עַל רֵישֵׁיהוֹן. אֲמַר לוֹן אִין צַפְּרִית חַד זַמַּן לְבוּשֵׁיכוֹן. וְאִין צַפְּרִית זְמַן תְּנֵיָן עִילּוֹן כּוּלְכוֹן כַּחֲדָא. וְכֵיוָן דַּאֲתוֹן עָלְלִין כָּל חַד וְחַד מִינְכוֹן יְגוּף חֲדָא וְיִטַּלְטְלִינַהּ מִן אַרְעָא, דְּעִיסְקֵיהּ דְּהָדֵין חָרָשָׁא טַלְטַלְתָּנֵיהּ מִן אַרְעָא לָא יָכִיל עָבֵד כְּלוּם. אֲזַל וְקָם לֵיהּ עַל תַּרְעָא דְּמַעֲרְתָּא. אֲמַר לֵין אוֹם אוֹיִם פְּתְחוּן לִי דְּמִן דִּידְכֶן אֲנָא. אֲמַרוּן לֵיהּ חֵיךְ אִתֵּית לְהָכָא בְּהָדֵין יוֹמָא. אֲמַר לֵין בֵּינֵי טִיפַּיָּא חָוְנָא מְהַלֵּךְ. אֲמַרוּן לֵיהּ וּמָה אִתֵּיתָא הָכָא מֵיעֲבַד. אֲמַר מֵילֵךְ וּמַלְפָּא. כָּל דְּמָטֵי יַעֲבִיד מָה דְּהוּא חָכֵם. וַהֲווֹת חָדָא מִינְהֵין אָמְרָה מָה דְּהִיא אָמְרָה וּמַיְיתְיָא פִּיתָא. וַחֲדָא אָמְרָה מָה דְּהִיא אָמְרָה וּמַיְיתְיָא קוּפַּד. אָמְרָה מָה דְּהִיא אָמְרָה וּמַיְיתְיָא תַּבְשִׁילִין. אָמְרָה מָה דְּהִיא אָמְרָה וּמַיְיתְיָא חֲמַר. אֲמַרוּן לֵיהּ אַתְּ מָה אִית בָּךְ עָבֵד. אֲמַר לוֹן אִית בִּי צַפֵּר תְּרֵין צִפְּרִין וּמַיְיתֵי לְכוֹן תְּמָנִין גּוּבְרִין בְּחִירִין חָוְיֵי עִמְכוֹן חֲדֵיי וּמְחַדְיֵי לְכוֹן. אֲמַרוּן לֵיהּ בֵּן

אֲנָן בָּעֵיי. צְפַר חַד זְמַן וּלְבַשּׁוּן לְבוּשֵׁיהוֹן. צְפַר זְמַן תְּרֵיסָר וְעַלוּ כוּלְּהוֹן כַּחֲדָא. אֲמַר כָּל דְּמָטֵי יֶחְכּוֹם זוּגֵיהּ וּטְעָנוּנֵי וְאָזְלִין וְצַלַּבוּנֵי.

MO'ED QATON.

The minor Feast.

113 (II. 2 : 81 *a*, *b*).

רַבִּי שִׁמְעוֹן בֵּי רַבִּי יַנַּיי קְטַף כַּרְמֵיהּ חֲמוּנֵיהּ כָּל עַמָּא וּקְטַפּוּן בַּתְרֵיהּ. בְּשַׁתָּא חוֹרִיתָא שַׁבְקֵיהּ וְיָבֵשׁ.

(II. 3 : 81 *b*).

אֲמַר רַבִּי מָנָא אֵין יָדַע דְּלָא מִיזַּבֵּן וְהוּא פַּחַת מִן אַגְרָא יְזַבִּין וְאִי לָא לָא יְזַבִּין.

רַבִּי יוֹנָה בּוּצְרָיָה חֲוִוּ לֵיהּ סַפְּרִין. שְׁאַל לְרַב חוּנָא מְזַבָּנְתּוּן בְּמוֹעֲדָא. אֲמַר לֵיהּ מְחַדֵּי אַתְּ מוֹעֲדָא שָׁתֵי אַתְּ קוּנְדִיטּוֹן:

(III. 1 : 81 *d*).

רַבִּי שִׁמְעוֹן בֶּן לֵוִי הֲוָה מְעַיְּנָא תֵינִין בְּבַרְבַּרְיָה. אֲתוֹן לִיסְטַיָּא וּגְנַבוּן מִינְהוֹן בְּלֵילְיָא. וּבְסוֹפָא אַרְגֵּשׁ בְּהוֹן. אֲמַר לוֹן לֵיהֲווֹן אִילֵּין עַמָּא מְחָרְמִין. אָמְרִין לֵיהּ יֵיא הַהוּא גּוּבְרָא מְחָרֵם. חַשׁ עַל נַפְשֵׁיהּ. אֲמַר מָמוֹן אִינּוּן חַיְּבִין לִי. דִּילְמָא נָפֵשׁ. נְפַק פְּרֵי בָּתְרֵיהוֹן אֲמַר לוֹן שְׁרוּן לִי. אָמְרִין לֵיהּ שְׁרֵי לַן וְנַן שָׁרַיי לָךְ.

(III. 1 : 82 *a*).

רַבִּי שְׁמוּאֵל בַּר אַבָּא דְּמִכַּת אֲחָתֵיהּ וַהֲוָה יָתִיב מַצְמֵי טְפָרוֹיי. סְלֵק רַבִּי לָעָזָר לְגַבֵּיהּ וְלָא כַסִּיתֵין. סְלֵק רַבִּי נָתָן בַּר אַבָּא לְגַבֵּיהּ וְכַסִּיתֵין. אֲמַר לֵיהּ מִן קוֹמֵי רַבִּי לָעָזָר לָא כַסִּיתְינוּן וּמִן קוֹמַי אַתְּ מְכַסֵּי לוֹן. אֲמַר לֵיהּ וּמָה אַתְּ סָבַר דְּאַתְּ חָבִיב עֲלַי כְּרַבִּי לָעָזָר:

(III. 4 : 82 *a*).

חַד בַּר נָשׁ אוֹבֵד תְּפִילִּוֹי בְּמוֹעֲדָא, אֲתָא לְגַבֵּי רַבִּי חֲנַנְאֵל וְשַׁלְחֵיהּ לְגַבֵּי רַבִּי אַבָּא בַּר נָתָן, אֲמַר לֵיהּ הַב לִי תְּפִלַּיִךְ וְזִיל כְּתוֹב לָךְ אֲמַר לֵיהּ רַב אִיזֵיל כְּתוֹב לֵיהּ.

(III. 5 : 82 *b*, *c*).

רַבִּי אַבָּא בְּרֵיהּ דְּרַבִּי פָּפִי, רַבִּי יְהוֹשֻׁעַ דְּסִיכְנִין בְּשֵׁם רַבִּי לֵוִי כָּל תְּלָתָא יוֹמִין נַפְשָׁא טָיְיסָא עַל גּוּפָא סְבִירָה דְּהִיא חָזְרָה לְגַבֵּיהּ כְּיוֹן דְּהִיא חָמְיָא דְּאִישְׁתַּנִּי זִיוֵיהוֹן דְּאַפּוֹי הִיא שָׁבְקָא לֵיהּ וְאָזְלָה לַהּ: נַמְלִיאֵל זוּגָא דְּמִבַּת אֲחָתֵיהּ, סְלֵק הִילֵּל אֲחוּהָ עִימֵּיהּ, אֲמַר לֵיהּ רַבִּי מָנָא מִכֵּיוָן שֶׁאַתְּ גְּרוֹל הַמִּשְׁפָּחָה כַּד תְּהֵא סָלֵק גַּב אַחוּךְ חֲוִי שָׁלִיף סַנְדָּלָיִךְ:

רַבִּי מָנָא הֲוָה בְּקֵיסְרִין, שְׁמַע דְּדָמֵךְ בַּר בְּרֵיהּ וַאֲזַל וְסַפֵּר, אָמְרִין לֵיהּ לָא כֵּן אַלְפָן רַבִּי אֲפִילּוּ טְפֵילָה לְטְפֵילָה אָסוּר בְּתַגְלָחַת, אֲמַר לוֹן בְּאִינּוּן דַּהֲווֹן גַּבֵּיהּ, אֲנַן לָא הֲוֵינַן גַּבֵּיהּ:

114 (III. 5 : 82 *d*).

תְּרִין בְּנוֹי דְּרַבִּי נְפַקוּן חַד רֵישֵׁיהּ מְגַלֵּי וּשְׁלִיחַ סַנְדָּלוֹי, וְחַד רֵישֵׁיהּ מְכַסֵּי וּלְבִישׁ סַנְדָּלוֹי, רַבִּי יוֹנָה סְלֵק לְגַבֵּי רַבִּי גּוֹרְיוֹן נְפַק לְגַבֵּיהּ לְבִישׁ סַנְדָּלוֹי אֲמַר לֵיהּ מָה אַתְּ סָבַר דְּיָלְפֵינַן עוּבְדָא מִינָּךְ, לָא יָלְפִין עוּבְדָא מִן בַּר נָשׁ זְעִיר:

חַד תַּלְמִיד מִן דְּרַב חִסְדָּא אִיבָּאֵשׁ, שְׁלַח לֵיהּ תְּרֵין תַּלְמִידִין דְּיִתְנוּן עִימֵּיהּ, אִיתְעֲבִיד קוֹמֵיהוֹן כְּמִין חִיוֵי וַאֲפְסְקוּן וּדְמֵךְ, חַד תַּלְמִיד מִן דְּרַב פְּדָיָה אִיבָּאֵשׁ, שְׁלַח לֵיהּ תְּרֵין תַּלְמִידִין דְּיִתְנוּן עִימֵּיהּ, אִיתְעֲבִיד קוֹמֵיהוֹן כְּמִין כּוֹכְבָא וַאֲפְסְקוּן וּדְמֵךְ: רַבִּי יַסָּא חֲוָה לֵיהּ עוּבְדָא, שְׁלַח לֵיהּ רַבִּי יוֹחָנָן תְּרֵין תַּלְמִידִין דְּיִתְנוּן עִימֵּיהּ,

אין מְשׁוּם דְּשָׁרֵי לָא יָדְעִין, וְאִין, מְשׁוּם דְּלָא רָגִיל לָא יָדְעִין, וְרַבִּי יַסָּא לָא רָגִיל אֶלָּא כְּנוֹן אִילֵּין מְילֵּיהוֹן דְּרַבָּנָן דְּבַר נָשׁ מִישְׁתְּאֵיל בְּהוֹן וְקָיֵים לֵיהּ כְּמַאן דְּלָא רָגִיל:

רַבִּי יוֹסֵי בַּר פֵּיטְרוֹם חָמוּי דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי קַרְמָיָא, הֲוָה לֵיהּ עוּבְדָּא, שְׁלַח לֵיהּ בַּר קַפָּרָא תְּרִין תַּלְמִידִין דְּיִתְנוּן עִמֵּיהּ, אִין דְּשָׁרֵי לָא יָדְעִין, וְאִין מְשׁוּם שֶׁהָיָה לָהוּט אַחַר הַתּוֹרָה לָא יָדְעִין:

(III. 7 : 83*b*).

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ הֲוָה מְהַלֵּךְ בְּאִיסְרָטָא אִיזְדַּמֵּן לֵיהּ חַד כּוּתַי וַהֲוָה מְנַדֵּף וַהֲוָה קָרֵע, מְנַדֵּף וַהֲוָה קָרֵע, נְחַת לֵיהּ מִן חֲמָרָא וְיַהֵב לֵיהּ חַד מַרְתּוֹקָא גּוֹ לִיבֵּיהּ, אֲמַר לֵיהּ, רָשָׁע, אִית לְאִימָּךְ מָאנִין מְסַפְּקָא לִי, הָדָא אמרה שקורעין על הכינויין, וקורעין בזמן הזה:

רַבִּי יוֹנָה הֲוָה בְצוּר כַּד שְׁמַע דְּרָמֵךְ בְּרֵיהּ דְּרַבִּי אֲבָהוּ, אַף עַל גַּב דַּאֲכַל גּוּבְנָא וּשְׁתָא מַיָּא אַפְקֵיהּ צוֹם הַהוּא יוֹמָא:

רַבִּי בָּא וְרַבִּי חוּנָה בַּר חִייָה הֲווֹן יָתְבִין, אֲתַת נַעֲמִיתָא וְחַטְפַת תְּפִילּוֹי דְּרַבִּי חוּנָה בַּר חִייָה, צָוְחָה רַבִּי בָּא וְחַנְקַהּ:

JEBAMOTH

Levirate marriages

115 (II. 6 : 4*a*)

יַעֲקֹב אִישׁ כְּפַר נְבוֹרַיָּה אָזַל לְצוּר, אֲתוֹן שְׁאֲלוֹן לֵיהּ מָהוּ מִיגְזַר בְּרֵיהּ דְּאַרְמַיְתָא בְּשׁוּפְתָהּ, וּסְבַר מֵישְׁרֵי לוֹן מִן הָדָא: וְיִתְיַלְּדוּ עַל מִשְׁפְּחוֹתָם לְבֵית אֲבוֹתָם (Num. 1[18]), שְׁמַע רַבִּי חַנַּיי אֲמַר יֵיתֵי אַיְתּוּנֵיהּ דֵּילְקִי, אֲמַר לֵיהּ מֵאֵיכָן אַתְּ מַלְקֵנִי, אֲמַר לֵיהּ מִן הָדָא דִּכְתִיב וְעַתָּה נִכְרוֹת בְּרִית לֵאלֹהֵינוּ (Ezra 10[3]), אֲמַר לֵיהּ מִן

הַקַּבָּלָה אַתְּ מַלְקֵינִי, אֲמַר לֵיהּ (Ezra 10[3]) וְכַתּוֹרָה יֵעָשֶׂה. אֲמַר לֵיהּ מִן אֵידָא אוֹרַיְיתָא. אֲמַר לֵיהּ מִן הַהִיא דַּאֲמַר רַבִּי יוֹחָנָן בְּשֵׁם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי כְּתִיב לֹא תִתְחַתֵּן בָּם (Deut. 7[3]).

115*a* (IV. 12 : 6*b*)

תִּלְתָּ עֲשַׂר אַחִין הָווּיִין וּמִתִּין תְּרִין עֲשַׂר בְּלָא בְנִין, אֲתַיּוֹן בְּעַיּוֹן מִתְיַיבָּמָה קוֹמֵי רַבִּי, אֲמַר לֵיהּ רַבִּי אִיזֵיל יַיבֵּם אֲמַר לֵיהּ לֵית בְּחַיַּילִי, וְהֵן אוֹמְרוֹת כָּל חֲדָא וַחֲדָא אֲנָא מְזַיְינָנָא יַרְחִי. אֲמַר וּמַאן זָיֵין הַהוּא יַרְחָא דְעִיבּוּרָא, אֲמַר רַבִּי אֲנָא זָיְינָנָא יַרְחָא דְעִיבּוּרָא וְצַלִּי עֲלֵיהוֹן וַאֲזַלוֹן לְהוֹן. בָּתַר תִּלְתָּ שְׁנִין אֲתוֹן טְעִינִין תִּלָּתִין וְשִׁיתָּא מְיַינּוֹקִין אֲתוֹן וַקְמוּן לְהֵן קוֹמֵי דַּרְתָּה דְרַבִּי. סָלְקִין וְאָמְרִין לֵיהּ לָרַע קְרֵיָיא דְמַיְינּוֹקִין בָּעַיִין מִישְׁאוֹל בִּשְׁלָמָךְ אוּדִיק רַבִּי מִן כַּוּוֹתָא וַחֲמָתוֹן, אֲמַר לוֹן מַה עִיסְקֵיכוֹן, אָמְרִין לֵיהּ אֲנַן בָּעַיִין תִּיתִּין לַן הַהוּא יַרְחָא דְעִיבּוּרָא, וְיָהֵיב לְהוֹן הַהוּא יַרְחָא דְעִיבּוּרָא:

116 (XII. 7 : 13*a*)

בְּנֵי סִימוֹנְיָא אֲתוֹן לְגַבֵּי רַבִּי, אָמְרִין לֵיהּ בָּעַיִין תִּתֵּן לַן חַד בַּר נָשׁ דָּרִישׁ דַּיָּין וְחַזָּן סַפַּר מַתְנִיָּין וְעָבֵד לַן כָּל צוּרְכִּינַן, וְיָהַב לוֹן לֵוִי בַּר סִיסִי, עֲשׂוּ לוֹ בֵּימָה גְּדוֹלָה וְהוֹשִׁיבוּהוּ עָלֶיהָ, אֲתוֹן וּשְׁאֲלוֹן לֵיהּ, הַגִּיהֲמֵת בַּמָּה הִיא חוֹלֶצֶת, וְלָא אֲגִיבוֹן, רַקְּדָה דָם. וְלָא אֲגִיבוֹן, אָמְרִין דִּילְמָה דְלֵית הוּא מָרֵי אוּלְפָּן, נִישְׁאוֹל לֵיהּ שְׁאֵלָתָן דְּאַגַּדְתָּא, אֲתוֹן וּשְׁאֲלוֹן לֵיהּ מָהוּ הָרִין דִּכְתִיב אֲבָל אַגִּיד לְךָ אֵת־הָרָשׁוּם בִּכְתָב אֱמֶת (Dan. 10[21]) אִם אֱמֶת לָמָּה רָשׁוּם וְאִם רָשׁוּם לָמָּה אֱמֶת, וְלָא אֲגִיבוֹן, אֲתוֹן לְגַבֵּי דְרַבִּי אֲמַרוּן לֵיהּ הָרִין פַּיְיסוֹנָא דְפַיְיסַנְתָּךְ, אֲמַר לוֹן, חַיֵּיכוֹן, בַּר נָשׁ דְּכְוּותִי יַהֲבִית לְכוֹן, שְׁלַח אַיְיתֵיתֵיהּ וּשְׁאַל לֵיהּ... אֲמַר לֵיהּ וְלָמָּה לָא אֲגִיבְתִּינוּן, אֲמַר לֵיהּ עֲשׂוּ לִי בֵּימָה גְּדוֹלָה וְהוֹשִׁיבוּ אוֹתִי עָלֶיהָ וְטָפַח רוּחִי עָלַי:

SOTAH

Suspected adultery.

117 (I. 4:16*d*; III. 4:19*a*)

רבי זבריה חתניה דרבי לוי הוה משתעי הדין עובדא, רבי מאיר הוה יליף דריש בכנישתא דחמתא כל לילי שובא והוה תמה חדא איתתא יליפה שמעה קליה, חד זמן עני דריש, אזלת בעית מיעול לביתה ואשכחת בוצינא מיטפי, אמר לה בעלה הן הויית, אמרה ליה מישמעא קליה דדרושא, אמר לה מכך וכך דלית ההיא איתתא עללא להכא לבייתה עד זמן דהיא אזלה ורקקה גו אפוי דדרושא, צפה רבי מאיר ברוח הקודש ועבר גרמיה חשש בעייניה, אמר כל איתתא דידעה מילחוש לעיינא תיתי תילחושי, אמרין לה מגירתא הא ענייתיך תיעלין לביתיך, עבדי גרמיך לחשה ליה ואת רקקה גו עייניה, אתת לגביה אמר לה חכמה את מילחוש לעיינא, מאימתה עליה אמרה ליה לא, אמר לה ורוקקין בגויה שבע זימנין והוא טב ליה, מן דרקקת אמר לה אזלין אמרין לבעליך חד זמן אמרת לי והיא רקקה שבע זמנין,

ארמלתא דרבי שובתי הוות מבזבזה בניכסייא, אתון יתמייא וקרבון לרבי אלעזר, אמר לון ומה נעביד לכון ואתון שטיין נפק כתובה, אמר לון נימר לכון מימר עיבדון גרמיכון מזבנין והיא תבעה פורנה ומובדא מזונה, עבדון כן, ברומשא אתת וקרבת גבי רבי אלעזר, אמר זו מכת פרושין ננעו בה,

KETHUBOTH.

Marriage settlements.

118 (XI. 3:34*b*)

איתתיה דרבי יוסי הגלילי הוות מעיקה ליה סנין, סליק רבי לעזר בן עזריה לגביה אמר ליה רבי שיבקה דלית היא דאיקרך,

אמר ליה פורנה רב עלי, אמר ליה אנא יהיב לך פרנה ושבקה, יהב ליה פרנה ושבקה, אזלת ונסיבת לטסורא דקרתא, איתנחת מן ניכסוי ואיתעבד כפניא נהורא והוות מחזרא ליה על כל קרתא ומדברא ליה, חד זמן חזרתיה על כל קרתא ולא איתיהב ליה כלום, אמר לה לית הכא שכונה חורין, אמרה ליה אית הכא שכונה דמשבקי ולית בחיילי עייל לה לתמן, שרי חביט לה, עבר רבי יוסי הגלילי ושמע קלון מתבזייא בשוקא נסבון ויהבון בגו ביתא מן דידיה והוה מסיק לון מזונין כל יומין דהוון בחיין,

NEDARIM.

Vows.

119 (II. 5 : 37 *c*; IX. 1 : 41 *c*; IX. 3 : 41 *c*; XI. 1 : 42 *c*).

חד בר נש נדר באילין מילייא, אתא לגבי רבי מאיר ושלחיה גבי רבי יודה אמר ליה אודעיה דאתית לגבי ושלחתיך לגביה, אתא לגבי רבי יודה ושלחיה לגבי רבי יוסי, אמר ליה הודעיה דשלחך רבי מאיר לגבי ושלחתיך לגביה, אתא לגביה רבי יוסי אמר ליה אין לית קדמאה מישרי לך לית חורן מישרי לך,

רבי מנא נדר מן חמרא דאבוהי, אתא אבוהי סלק לגביה אמר ליה אילו היית יודע דאנא מצטער נודר היית, אמר ליה לא, ושרא ליה, מה אנן קיימין אם באומר הנייתי על אבא הרא היא דמר, רבי יעקב בר אחא רבי שמואל בר נחמן בשם רבי יונתן כופין את הבן שיזון את האב, אלא כי נן קיימין באומר הניית אבא עלי,

רבי מנא נדר וסלק לגבי רבי שמי, אמר ליה אילו היית יודע שחברות רחקין מינך דאת נדרן נדר הויתא, אמר לא ושרא ליה:

חד בר נש הוה בעל דיניה עתיר, אתא בעי מידון קומי רב, שלח רב בתריה, אמר עם ההוא אנא בעי מיתי מידון כך, אין

אתין כל גמלייא דערבייא לא טענין קורקסייא דאפותיקי דידי שמע ומר מהו מתנאה דלא ליה, תהא פחתה בה, מן יד נפקת קלווסים מן מלכותא דייעול הוא ומדליה לטימיון, אתא גבי רב אמר ליה עלי צלי דו נפשי תחזור, צלי עלוי וחזר עלה:

חד בר נש אתא מישרי נדרא קומי רבי יוסי, מתעטף ויתיב ליה, אמר ליה מה אשתבעת אמר ליה איפופי ישראל לא עללה לביתי, אמר ליה איפופי ישראל ולא עללה לבייתך:

GITTIN.

Divorces.

120 (I. 6 : 43 *d*; VII, 6 : 49 *a*).

רבי דוסתי בי רבי ינאי ורבי יוסי בן כיפר נחתון מיגבי לחבריה תמן, ואיתאמרת עליהון לישן ביש, אתון בעיי מפקא מינהון, אמרין לון כבר זכינן, אמרין לון אנן בעיי תקימונן טבאות, אמרין לון שומרי חנם אנחנו, אתון לגבי רבי דוסתי בי רבי ינאי, אמר לון אהן הוא כולה, נסבון לרבי יוסי בן כיפר וכפתון ואפקון מיניה, כד סלקון להכא אתא לגבי אבוי אמר ליה, לית את חמי מה עבד לי ברך, אמר ליה מה עבד לך, אמר ליה אילו אשוויי עימי לא הוון מפקין מינן כלום,

חד בר נש אקדים פריטין לאילפא ונגב נהרא, אתא עובדא קומי רב נחמן בר יעקב הא אילפא, אייתי נהרא,

אבא בר הונא בשם רבי אבא הוה מצלי דיינב נהרא בגין דניסב פריטוי,

KIDDUSHIM.

Betrothals.

121 (I. 1 : 58 *d*).

רבי חנינה אומר נחשא באתריה קיים, כספא זליל, כספא יקיר,

רבי מנא אמר כספא באתריה קיים. נחשא יקיר, נחשא זליל. על דעתיה דרבי חנינה לעולם שש נשים מתקדשות באיסר, על דעתיה דרבי מנא פעמים שש פעמים שמונה. חילפוי אמר אייתיבוני על ניף נהרא דלא אפיקית מתניתא דרבי חייא רבה ממתניתן זרקוני לנהרא. אמרין ליה והא תני רבי חייה סילעא ארבעא דינרין. אמר לון אוף אנן תנינתה, כמה תהא הסלע חסירה ולא יהא בה הונייה.

122 (III. 4 : 64 *a*; III. 5 : 64 *a*).

חד בר נש קם עם חבריה בשוקא. אמר ליה הב לי קיתונא דאית לי נבך. אמר ליה הב לי דינרא דאית לי נבך. אמר ליה הב לי קיתונא וסב דינרא. אתא עובדא קומי רבי מנא. אמר ליה את אורית ליה בדינרא והוא לא הודי לך בקיתונא. איזיל והב ליה דינרא.

חד בר נש הוה חייב לחבריה מאה דינרין בקרטיסה. שלח חמשין גבי שליחא. אמר ליה אין לא יהב לך קרטיסה. לא תתן ליה כלום. אתא עובדא קומי רבי אימי אמר איזיל הב ואנן ידעין.

חד בר נש הוה אזיל מקדשא חדא איתא. קדמיה חבריה ואמר לה הוי ידעה דההן גברא דהוא אזל מקדשתיך דעתיה בישא, עתיד הוא מישבק ליך אלא הא ליך פרוטה זו שתתקדשי לי בה לכשיגרשך, מהו.

123 (III. 14 : 64 *c*).

חד ניור אתא לגבי רבי יוסא אמר ליה מהו מינסוב ממזרתא אמר ליה שרי, חזר ואתא לגבי רבי יודה אמר ליה שרי אלא הוי ידע דבנוי דההוא גברא ממזרין קומי שמייא. חזר ואתא קומי רבי יוסי אמר ליה הויית ידע דהוא כן, ולמה שריית לי מן קדמיתא, אמר ליה מה דשאלת לי אניבינך.

אמר רבי יוסה ההן ניורא מרמי לעמרא גופנא, אין בעית למיתניה בעמרא שרי, בביתנא שרי:

ביומוי דרבי ברכיה סלק חד בבלאי להכא והוה ידע ביה דהוא ממזר, אמר ליה רבי זכה עימי, אמר ליה למחר את קאים בציבורא ואנא עביד לך פסיקא, אתא יתיב דריש, מן דחסיל מידרש אמר לון אחינן זכון עם הדין דהוא ממזר, מן דאזל ליה קהלא, אמר ליה, רבי, חיי שעה בעית גבך ואוברתא חיין דההוא גברא.

BABA QAMA.

Damages and Injuries.

124 VI 7 : 5 *c*).

חד בר נש אפקד גבי חבריה חד שק צריר ואירעו אונס, אהן אמר סינין הוה מלא, ואהן הוה אמר מטקסין הוה מלא, הרי זה נשבע ונוטל:

אריסיה דבר זיזא אפקד גבי חד בר נש ליטרא, דדהב, מית בר זיזא ומית אריסיה דבר זיזא, אתא עובדא קומי רבי ישמעאל בי רבי יוסי, אמר מאן הוא דלא ידע דכל מאי דאית לאריסיה דבר זיזא לבר זיזא אינון, יתייהבון לבנוי דבר זיזא, הוון לבר זיזא בנין רברבין ובנין דקיקין, אמר יסבון רברביא פלגא, וכד רבו דקיקיא יסבון פלגא, דמך רבי ישמעאל בי רבי יוסי, אתא עובדא קומי רבי חייה אמר אין מן הדא לית דשמע מינה כלום, יתייהבון לבנוי דאריסא, אמר ליה מריה דפיקדונא כבר יהבית פלגא, אמר ליה מה שנתתה על פי בית דין נתתה, ומה שאתה נותן על פי בית דין אתה נותן, מהו דיימרון בנוי דאריסיה דבר זיזא לבנוי דבר זיזא הבו לן מה דנסבתון, יכלין מימר לון מה שנעשה על פי בית דין נעשה, מהו דיימרון דקיקייא לרברבייא ניפלוג עימכון, יכליי

מימר לון מציאה מצאנו. אמר רבי יצחק ליה בין רבנייא לדקיקיא אלא כמי שנותן להן מתנה:

BABA METZIÀ.

Commercial Laws.

125 (II. 13 : 8 *d*).

חד בר נש פתח פומיה דרב ושמע דדמך ובזע עלוי. רבי יוחנן הוה סליק מטיבריה לציפורי חמא חד בר נש נחת מן תמן. אמר ליה מה קלא במדינתא. אמר ליה חד רבן דמך וכל עמא פריין מיטפלא ביה. ידע רבי יוחנן דהוא רבי חנינה. שלח ואייתי מאנין טבין דשובתא ובזעון. ולא כן תני כל קרע שאינו של בהלה אינו קרע. רבי יוחנן בעי מיעבד דרבה ומוקריתיה. ולא ידעין אין משום דהוא רביה אין משום שמועות הרעות. מילתיה דרבי חייה בר ווא בציפורי חמא כל עמא פריי. אמר לון למה כוליה עלמא פריי. אמרו ליה רבי יוחנן יתיב דריש בבי מדרשא דרבי בנייה וכל עמא פריי מישמעיניה. אמר בריך רחמנא דחמי לי פירין עד דאנא בחיין. ובאגדתא פשטית ליה חוץ ממשלי וקהלת. הדא אמרה כל תלמיד ותלמיד:

126 (IV. 1 : 9 *c*; IV. 2 : 9 *c*).

ברת רבי חייה רובה אוזפת לרב דינרין. אתת שאלת לאבוה אמר לה שקילי מיניה דינרין טבין ותקילין. מברת רבי חייה ילפין. אמר רבי אידי אוף אבה אבוי דשמואל בעא קומי רבי מהו ללוות דינרין בדינרין אמר ליה מותר. אמר רבי יעקב בר אחא אוף רבי יוחנן וריש לקיש תריהון מורין מותר ללוות דינרין בדינרין.

רבי חייה בר יוסף יהב דינר למלחא. חזר ביה ההוא אמר לא ידע דכבר יהבון מגלא גו שקיה דההוא גברא מי שפרע מאנשי דור המבול עתיד ליפרע ממי שאינו עומד בדבורו.

127 (V. 8 : 10 *c*)

אבא בר זמינה יהב חד דינר לקפילה ונסב מיניה בשער זלילה דכל שתא, ולא מודי רב, רבי חייה רובה הוה ליה כיתן, אתו חמרייא מיזבנה מיניה, אמר לון לית ברעתי מזבנתה כדון אלא בפוריא, אמרו ליה זבנה לן כדון במה דאת עתיד מיזבנתיה בפוריא, אתא שאל לרבי, אמר ליה אסור, נפק קבעה במתניתא ותני כן:

רבי לעזר יהב דינרין לחד בר נש, אמר ליה מה דהינון עברין מיכן ועד חנוכה, דידי, מתמן ולהלן לית לי עמך עסוק, אין פחתין ואין יתרין דידך, בעה מיתן ליה בתר חנוכה ולא קביל, רבי יצחק יהב דינרין לבר נש, בעא מיעבד ליה כהדא דרבי לעזר ולא קביל עילויי:

כהנא יהב ארבעין דינרין לבר נש מיזבן ליה כיתן, יקירא כיתנא, אתא שאל לרב, אמר ליה איזיל סב מיניה ארבעין כורין רברבין,

BABA BATHRA.

Laws concerning property.

128 (II. 3 : 13 *b*).

רבי יעקב בר אחא פני חד חליטר מן איסטיב לאיסטיב.

רבי אברומי אחי רבי יוסי הוה חד חליטר שרי תחותוהי עבר רבי אחא ולא מחא, אמר רבנן עברין ולא מחיי, כעס עלוי רבי אחא איבאש רבי אברומי אחי רבי יוסה, סליק רבי יוסי מבקרתיה, אמר איזיל ואיבעי מיניה, אזל ומר בי דינא ורחם עלוי בי דינא ועתר ליה תכריכין:

חד בר נש זבין כל דרתיה, שייר בה חד מסטובא והוה עליל ויתיב עליה, אתא עובדא קומי רבי יונה בי רבי יוסי, אמרין, לא

כולא מינך מיעול ומתיב עליה וחמי מיעול ומפק גו ביתיה. חד בר נש זבין פלנא דדרתיה, שייר בה חד נחתומר. אתא עובדא קומי רבי יונה ורבי יוסי, אמרין אתת את עלוי, הוא לא אתא עלך:

129 (ibid.)

אילין דמלפין טלייא ואילין דעבדין מסונין אילין לאילין יכלין חבירהון למימחי בידיהון, דו יכיל מימר ליה אינון אזלין ואתיין בעיין לך ולא משכחין יתך והן מרבין עלינו את־הדרך: אילין ציפוראי ממחין אילין לאילין מסמריה דנוליה. הורי רבי אבימי בר טובי מיתן חד נוול בין כותל לכותל:

129*a* (IX. 7 : 17 *a*).

חד בר נש שילח לארוסתו סבלונות מרובין, אמרו ליה קריבוי לא תטעום תמן כלום, אזל ולא שמע לון וכל ונפל ביתא וזכון בכולא. חד בר נש שילח לארוסתו עשרים וארבע קרנות מיני חרת בין פסח לעצרת ולא איתקשי לרבנן אלא מנן אייתי זרע דכיתן וזיתין:

SANHEDRIN.

130 (I. 1 : 18 *a*).

רבי בא ורבי בנימן בר יפת הוו דיינין קומי רבי יצחק ונפק דינא עם רבי בנימן, אתא רבי בא בעי מיטרוף על רבי אמי, ואלף, מומחה שכפף ורן, דינו דין:

רבי אבהו הוה יתיב דיין בכנישתא מדרתא דקיסרין לגרמיה, אמרין ליה תלמידוי, ולא כן אלפן רבן, אל תהא דן יחידי, אמר לון כיון דאינון חמו לי יתיב דיין לגרמי ואתון לגבי כמי שקיבלו

עליהן, רבי יוחנן אזל מידון קומי רבי חייה רבה אייתיב גביה חד תלמיד: (Hebrew phrase)

(I. 1 : 18 *b*).

חד בר נש אזל מידון קומי רב הונא, אמר ליה אייתי לי בר נש דיסוק תחותי לרקלא: רב הונא הוה רעי תורין והוה ידע שהדו לחד בר נש, אמר ליה איתא שהד עלי, אמר ליה, הב לי אגרי: חד בר נש סאב לחד כהן, אתא עובדא קומי רבי יצחק ואוכליה חולין, סברין מימר שיוצאין לו דמי תרומה מתוכם:

131 (III. 2 : 21 *a*).

היך אמרין, תרין בני נש הוה לון דין באנטוכיא, אמר חד לחבריה מה דרבי יוחנן אמר מקבל עלי, שמע רבי יוחנן ומר לא כל מיניה מיטרפא בעל דיניה אלא שמעין מילוהון תמן ואין הווי צורכא כתבין ומשלחין עובדא לרבנן:

(III. 9 : 21 *c*).

רב הונא כד הוה חמי סהדו מכוונא הוה חקר וכד הוה חמי הכן והכן הוה מכוון: רב הונא מיקל לדיינא דאמר מקבלין עליכון חד סהיד אלא ייתרון אינון: רב הונא כד הוה ידע זכו לבר נש בדינא ולא הוה ידע ליה הוה פתח ליה על שם, פתח פיך לאלם (Prov. 31[8]):

חד בר נש אשנח למיגוס, גו אריסטון אמר ליה הב לי מה דאת חייב לי, אמר ליה אין, בתר דקמון אמר ליה לי נא חייב לך כלום, אמר ליה אית לי סהדין, אמר ליה לא אמרית אלא בנין דלא מיערבב מנוסתך,

(III. 10 : 21 *d*).

כהנא דמך ושבק ירתו לרבי יאשיה וקביל רבי לעזר סהדו דלא באפוי וזכי לרבי יאשיה. ולא עוד אלא דשבק ספרים. כתב רבי לעזר לירתוי ספרים שזכת בהן ארץ ישראל אין מוציאין אותן חוצה לארץ:

132 (VI. 5 : 23 *b*).

שמעון בן שטח היו ידיו חמימות. אתת סיעת ליצנין אמרי הבו עיצה ניסהור על בריה וניקטליניה. אסהידו עלוי ונגמר דינו ליהרג. מי נפק למיתקטלא אמרי ליה מרי שיקרין אנן. בעא אבוי מחזרתיה. אמר ליה אבא אם ביקשתה לבוא תשועה על ידך עשה אותי כאסקופה:

(VII. 19 : 25 *d*).

דלמא. רבי ליעזר ורבי יהושע ורבי עקיבא עלון למיסחי בהדין דימוסין דטיבריא. חמתון חד מיניי. אמר מה דמר ותפשיתון כיפא. אמר רבי ליעזר לרבי יהושע מה. יהושע בן חנינה חמי מה דאת עבד. מי נפיק אהן מינייא אמר רבי יהושע מה דמר. ותפש יתיה תריעה. והוה כל מאן דעליל הוה יהיב ליה חד מרתוקה. וכל מאן דנפיק הוה יהיב ליה בנתיקה. אמר לון שרון מה דעבדתון. אמרין ליה שרי ואנן שריי. שרון אילין ואילין. מן דנפקין אמר רבי יהושע להההוא מינייא הא מה דאת חכם. אמר ניחות לימא. מן דנחתון לימא אמר ההוא מינייא מה דאמר ואיתבזע ימא. אמר לון ולא כן עבד משה רבכון בימא. אמרין ליה לית את מודי לן דהליך משה רבן בנויה. אמר לון אין. אמרון ליה והליך בנויה. הלך בנויה. גזר רבי יהושע על שרה דימא ובלעיה.

133 (ibid).

דלמא רבי ליעזר ורבי יהושע ורבן גמליאל סלקון לרומי. עלון לחד אתר ואשכחון מינוקיא עבדין גבשושין ואמרין הכין בני ארעא דישראל עבדין. ואמרין ההן תרומה וההן מעשר. אמרין מסתברא דאית הכא יהודאין. עלון לחד אתר ואיקבלון בחד. כי יתבון למיכל הוה כל תבשיל דהוה עליל קומיהון אי לא הוון מעלין ליה בחד קיטון לא הוה מייתי ליה קומיהון. וחשון דילמא דאינון אכלין זבחי מתים. אמרין ליה מה עיסקך דכל תבשיל דאת מייתי קומנין (קומינן .l) אין לית את מעיל להן קיטונה לית את מייתי לון קומינן. אמר לון חד אבא גבר סב אית לי וגזר על נפשיה דלא נפיק מן הדא קיטונא כלום עד דייחמי לחכמי ישראל. אמרין ליה עול ואמר ליה פוק הכא לגביהון דאינון הכא. נפק לגבון. אמרין ליה מה עיסקך. אמר לון צלון על ברי דלא מוליד. אמר רבי ליעזר לרבי יהושע מה. יהושע בן חנניה חמי מה דאת עביד. אמר לון אייתון לי זרע דכיתן. ואייתון ליה זרע דכיתן. איתחמי ליה זרע ליה על גבי טבלה. איתחמי מרבץ ליה. איתחמי דסלק איתחמי מיתלש בה. עד דאסק חדא איתא בקלעיתא דשערה. אמר לה שריי מה דעבדתין. אמרה ליה לי נא שרייה. אמר לה דלא כן אנא מפרסם ליך. אמרה ליה לי נא יכלה דאינון מטלקין בימא. וגזר רבי יהושע על שריה דימא ופלטון. צלון עלוי וזכה למיקמה לרבי יהודה בן בתירה. אמרו אילו לא עלינו לכאן אלא להעמיד הצדיק הזה דיינו.

134 (ibid).

אמר רבי יהושע בן חנניה יכיל אנא נסיב קריין ואבטיחין ועביד לון איילין וטבין: אמר רבי ינאי מהלך הוינא בהדא איסרטא דציפורי וחזית חד מיניי נסיב צרור וזרק ליה לרומא והוה נחית

ומתעבד עגל. אמר רבי חיננא בי רבי חנניה מטייל הוינא באילין גיפתא דציפורין. וחמית חד מיניי נסב חדא גולגלא וזרקה לרומא והיא נחתא ומתעברא עגל. אתית ואמרית לאבא. אמר לי אין אכלת מינה מעשה הוא. ואי לא אחיזת עינים הוא:

(X. 6 : 29 *c*).

אנטולינוס אתא גבי רבי. אמר ליה צלי עלי. אמר ליה ישיזבינך מן הדא צינתא. דכתיב לפני קרתו מי יעמוד. אמר ליה לית הדא צלו יתיר. כסותיך תכסה והא צינתא אזלה. אמר ליה ישזבינך מן הדין שורבא. אמר ליה הא צלו. כדון תשתמע צלותך. דכתיב ואין נסתר מחמתו:

ABODA ZARA.

Idol-worship.

135 (I. 1 : 39 *a*, *b*).

יום שמלך ירבעם על ישראל אתון כל ישראל לגביה בפתי רמשא. אמרו ליה קום עבוד עבודה זרה. אמר לון אפתי רמשא הוא. אשתי ולא אשתי. כל עמא שתו אלא אם אתון בעין אזלון ואתון בצפרא. בצפרא אתון לגביה. אמר לון כדון אנא ידע דאתון בעין אלא דאנא דחיל מסנהדרין דידכון דלא יקטלוננני. אמרו ליה אנן קטלין לון: כד הוה חמי בר נש כשר הוה מייתיב גביה תרין ליצנין ואמרין ליה אי זה דור חביב מכל הדורות. אמר להן דור המדבר. ואינון אמרין ליה ולא עבדון עבודה זרה. והוא אמר לון בנין דחביבין לא איתענשון. והינון אמרין ליה חשי דמלכא בעי מיעבד כן. ולא עוד אלא אינון עבדון חד ודין עבד תרין:

136 (I. 4 : 39 *d*).

רבי חייה בר ווה שלח מיזבון ליה סנדל מן ירידה דצור. אמר ליה רבי יעקב בר אחא ואת מלוקחי יריר. אמר ליה ואתה לא לקחת קלוסקין אחת מימיך. אמר ליה שנייא היא דמר רבי יוחנן לא אסרו דבר שהוא חיי נפש: רבי שמעון בן יוחנן שלח שאל לרבי שמעון בן יוצרק לית את בדיק ליה אהן ירידה דצור מהו. אמר ליה אין, יהב תרתין ליטרין דפילפלין לאיסקרנדה. עאל ואשכח כתיב תמן, אנא דיקלטיאנוס מלכא שבניתי אהן ירידה דצור לגדיה דארקלים אחי תמנין יומין:

137 (II. 2 : 41 *a*; II. 4 : 41 *c*).

חד גיור הוה ספר והוה איצטרולוגוס והוה חמי באיסטרולוגיא דידיה דיהודאי שפכין ארמיה ולא הוון אלא אמגיירתיה והוה יודאי אזל בעי מיספרה גביה קטיל ליה: רבי ירמיה אזל לגובלני הורי באילין פיתרייא דברבייא ממלא אותן מים שלשה ימים מעת לעת. ארמייא איתבזעת זיקיה וקיבלה ישראל גו דידיה. אתא עובדא קומי רבנן. אמרי ממלא אותן מים שלשה ימים מעת לעת:

רבי יסא אזל לצור. חמא יתהון זפתין זיקוקין זעירין וישראל זבנין. אמר מאן שרא לכון, שאלון לרבי יצחק ולרבי מני ואסרון:

138 (III. 1 : 42 *c*).

כד דמך רבי נחום בר סימאי חפון איקונתא מחצלן. אמרו כמה דלא חמתון בחייוי לא יחמינון ברמכותיה וחכמין אינון כלום. אמר רבי שמעון בן לקיש אין בינינו ולצדיקים אלא דיבור פה בלבד:

כד דמך רבי אחא איתחמי כוכבא בטיהרא: כד דמך רבי חנן איתכפון אנדרטיא: כד דמך רבי יוחנן איתכפון איקונייא. אמרין

דלא הוות איקונין דכוותה: כד דמך רבי חנינא דברת חורן איתבזע ימא דטיבריא, אמרין כד הוה סליק לעיבורא הוה ימא מתבזע קומוי:

כד דמך רב הושעיא נפל קלון דטיבריא: כד דמך רבי יצחק בן אלישוב איתעקרון שובעין איסקופין מבעלי בתים דגלילא. אמרין דהוו תליין בזכותיה:

כד דמך רבי שמואל בר רב יצחק איתעקרון ארזייא דארעא דישראל, אמרין דהוה נסיב שושיבתה ומקלם קומי כלייא.

כד דמך רבי יסא בר חלפותא משכו צינורות דם בלודקיא, אמרין דיהב נפשיה על גזורתא. כד דמך רבי אבהו בכן עמודיא דקיסרין, אמרין כותיא לית אינון אלא מרעין אמרין לון ישראל ידעין רחיקיא כמה דקריביא מריעין:

רבי אבהו מי דמך עברון קומיה תלת עסר נהרין דאפרסמון, אימר לון כל אילין למאן. אמרו ליה דידך. אמר לון וכל אילין דאבהו, ואני אמרתי לריק יגעתי, וגומר.

זבדי בר ליואי ורבי יוסי בן פיטרם ורבי יהושע בן לוי אמרין תלתא פסוקין, מי דמכין, חד מינהון אמר על זאת יתפלל וגומר, וחד אמר ויישמחו כל חוסי בך וגומר, וחד אמר מה רב טובך וגומר:

139 (IV. 1 : 43 *d*; IV. 4 : 44 *a*).

רבי שמעון ברבי הוה ליה מרקולים גו חלקא. אתא גביה בורגנה, אמר ליה בנין דשמעית דארכונא בעי מיעבר הכא למחר אלא בחייך דאת מרים אילין כיפייא, מן דרימון אזל בעי מיסבינון אמר ליה דידי אינון. שמע רבי חייה בר ווה ומר ואית לאימה בר ולא רבי חייה רבה תניתה. אלא מן דשמעה מיניה חזק וקבעה:

בר קפרא אשכח חד עיזקא צר, חד טלי ארמאי הוה פרי

בתריה, הוה מחי ליה הוה מיקל ליה, הוה אמר ליה רוק עלה והוא לא מקבל עלוי, הדא אמרה נכרי מבטל עבודה זרה על כרחו:

140 (V. 4:44 *d*).

רבי שמעון בן לעזר אזל להדא קרייה דשמריין, אתא ספרא לגביה, אמר ליה אייתי לי הדא קולא שתימא, אמר ליה הא מבועא קמך, שתי, אטרח עלוי, אמר ליה הא מבועא קמך, שתי, חמתיה מטרח עלוי, אמר ליה אין את מריה דנפשך הא מבועא קמך, שתי, אין נפשך מרתך ושמת סכין בלועך אם בעל נפש אתה, (Prov. 23²) כבר נתקלקלו הבותים:

רבי ישמעאל בי רבי יוסי אזל להדא ניפוליה, אתון כותייא לגביה, אמר לון אנא מחמי לכון דלית אתון סגדין לאהן טורא אלא לצלמייא דתחותוי דכתיב ויטמון אותם יעקב תחת האלה אשר עם שכם, שמע קלון אמרין נקרוץ נסדר לאילין כובייא וידע דאינון בעו מיקטלוניה וקרץ ונפק ליה,

רבי אחא אזל למאום ואכל חליטן, רבי ירמיה אכל חמצין, רבי חזקיה אכל קמצין, רבי אבהו אסר יינן מפי רבי חייה ורבי אסי, ואית דבעי מימר חדא ערובת שובא לא אישתכח חמרא בכל סמרטיקי, בפוקי שובא אישתכחת מלייא מן מה דאייתון ארמייא וקבלוניה כותייא מינהון, ואית דבעי מימר כר סליק דיקליטינום מלכא להכא גזר ואמר כל אומייא ינסכון בר מן יודאי ונסכון כותייא ונאסר יינן, ואית דבעי מימר כמין יון אית להון ומנסכין ליה:

TRANSLATION

BERACHOTH.

PRAYERS AND BENEDICTIONS.

1 (I. 2 *d*)

R. Z^ᶜERA HIDES AMONG THE BASKETS.

R. Samuel bar Nachmani when he came down (from Judah to the South country) for the Intercalation (of the second Adar) was received by R. Jacob, the grist-dealer. R. Z^ᶜera hid himself among the baskets so as to hear how he (Samuel) recited the Shema. He recited it and repeated it and recited it till he sank down thereby into his sleep.

2 (I. 2 *d*)

R. Z^ᶜERA ARRESTED BY A PRESS-GANG.

R. Z^ᶜera said: "I connected the (Prayer for) Redemption directly with the (^ᶜAmidah) Prayer; and yet (though this has been asserted above to render one immune from accidents) I was arrested by a press-gang (*ἀγγαρεία*) to carry in procession myrtle to the Palace". The Rabbis retorted: "That is an honour; there are some men who give money to see (know) a palace".

3 (I. 3 *b*)

R. SIMEON DESIRES FOR MEN TWO MOUTHS.

R. Simeon ben Jochai said: "If I had been standing on mount Sinai at the time when the Law was given to Israel, I would have entreated before the Merciful One, that there should be created for man two mouths: one which toils in the Law, and one which serves for all his needs". One replied, "If when

there is one, the world cannot (now) stand, because of its maligners (delatores), if there were two (mouths) instead of one, how then? and how then?"

4 (I. 3 *d*)

HANAN RECEIVES A KISS FROM R. SAMUEL.

Hanan bar Ba said to the Fellows: "I will tell you a good thing which I saw Rab doing. I once told it before Samuel and he rose and kissed me on my mouth".

5 (II. 4 *a*)

THE YOKE OF THE KINGDOM.

Rab asked R. Hiyya Rabba: "Why do I not see Rabbi take upon him the kingdom of Heaven?" He said to him: "When thou seest him put his hand over his face, he is taking upon him the yoke of the kingdom of Heaven".

6 (II. 4 *b*)

COURTESIES TO RABBIS.

R. Johanan was leaning on R. Jacob bar Idi, and R. Eleazar saw him and hid himself from before him. He (Johanan) said: "Lo, there are two things which this Babylonian is doing against me. First, he did not salute me, and secondly, he did not quote my decision from my name". Jacob said to him: "Thus they are wont to do among themselves. The less does not salute the greater". They support this (from Job 29[8]): "The young men saw me and hid themselves". While they were walking, Jacob showed him a school-house and said to him: "Here R. Meir used to sit commenting, and he would mention the decision of R. Ishmael, quoting his name, but he did not quote the name of R. Aḳiba when mentioning *his* decision". And Johanan said to him: "All the world knows that R. Meir was the disciple of R. Aḳiba"; and Jacob said: "So all the world knows that R. Eleazar is the disciple of R. Johanan".

"What about passing in front of a procession carrying an image?" (Asked Rabbi Jacob of Rabbi Johanan.) He said to him: "What

honour do you show it, but to pass in front of it, ignoring it?" He said: "R. Eleazar has done well in that he did not pass in front of you". He said: "O! R. Jacob bar Idi, you know how to make peace." But R. Johanan requested that *his* decisions should be given under his name.

7 (II. 4*c*)

PHYLACTERIES DEMAND SINCERITY.

R. Janai said: "Phylacteries need a pure body. Why do they not continue with them (wear them constantly)? Because of hypocrites". An instance occurred in the case of a man who left a deposit with a comrade, and the comrade denied it. He said to him: "Not in thee did I trust: it was in those things on thy head that I trusted".

8 (II. 4*c*)

WHEN PHYLACTERIES SHOULD BE WORN.

R. Johanan ben Zakkai's phylacteries were not removed either in summer or in winter; and so was R. Eliezer his disciple wont to do after him. R. Johanan, when in winter his head was tied up (with a turban), used to wear both; but in summer when his head was not tied up, he wore only that on his arm.

9 (II. 5*a*)

THE MESSIAH: WHOSE SON IS HE?

Our Rabbis say: "The King Messiah, if he is indeed living, his name is David, and if he is dead, his name is David". R. Tanchuma said: "I tell you the reason: (It is in the words) 'He showeth mercy to his Anointed, to David'" (Psa 18[51]).

R. Joshua ben Levi said: "Zemach is his name". R. Judan, son of R. Aybu said: "Menahem is his name". R. Hanina son of R. Abahu said: "There is no contradiction. The numerical value of one is like the numerical value of the other. [The letters of each word amount to 138.] He is Zemach and he is Menahem". And this supports it: R. Judan son of R. Aybu tells the following

story. There was a certain Jew, who was engaged, plowing. His heifer lowed. An Arab passed before him and heard its voice. He said to him: "O son of a Jew! O son of a Jew! loosen thy ox, loosen thy plough, for the house of the sanctuary is destroyed". It lowed a second time and the Arab said to him: "O son of a Jew! O son of a Jew! bind thy oxen, bind thy plough, for behold the King Messiah is born." And he said to him: "what is his name?" "Menahem" was the reply. "And what is his father's name?" "Hezekiah" said he. And he said: "Whence is he?" "From the King's fortress, Bethlehem Judah".

The peasant went and sold his oxen and his plough and became a seller of felt clothes for babes, and he went from city to city until he came to *that* city. And all the women bought (his goods), but the mother of Menahem did not buy. He heard the voice of the women saying: "O mother of Menahem! O mother of Menahem! come and buy for thy son." And she said: "I wish rather that the enemies of Israel would choke him, for on the day he was born the house of the "sanctuary was doomed to be destroyed". He said to her: "We trust that (the Temple which) for his sake is to be destroyed, is for his sake to be rebuilt." She said to him: "I have no money". He said to her: "What does that matter? Come and buy for him. If you dont have it by you to day, after a while I will come and receive it". After a while he came to *that* city, and he asked her: "How does your baby do?" She said to him: "From the hour when thou sawest me there came winds and storms and snatched him away from my hands".

10 (II. 5 *b*)

WHICH RABBIS?

R. Ḥama, father of R. Oshaiah had a matter to deal with. He asked the Rabbis and they forbad it. R. Jose inquired: "Which Rabbis? The Rabbis here or the southern Rabbis? If you say, 'The Rabbis here', it is all right. If you say: 'The southern Rabbis', he had the greater Rabbis here before him and he consulted the less. If you say: 'The southern Rabbis', then some forbid and others permit".

11 (II. 5 *b*)

MOURNING ON THE SABBATH.

R. Hoshaiah, the elder, went to a place and saw mourners on the Sabbath. He saluted them. He said to them: "I do not know the custom of your place, but (I say) 'Peace be upon you', according to the custom of our place".

R. Jose, son of R. Halaphta, was eulogizing R. Meir, before the men of Sepphoris, as a great man, a holy man, a modest man. One time he saw mourners on the Sabbath, and he saluted them. They said to him: "This is he, whose eulogy you recite". He said to them: "What was his characteristic?" They replied: "He saw mourners on the Sabbath and he saluted them". He said to them: "Are you desiring to know what was his reason? He came to inform you that there should be no mourning on the Sabbath".

12 (II. 5 *c*)

KAHANA IN PALESTINE.

Kahana was very powerful (in mysteries) when he came up here (to Palestine). A scamp saw him and said to him: "What voice is in the heavens?" He said to him: "It is decreed that the judgment of this man is sealed". And so it was to him. So it befel him.

Another man saw him and said: "What voice is in the heavens?" He said: "It is decreed that the judgment of this man is sealed": and so it was to him. And Kahana said: "Did I come up here innocent and now I am led into sin? Did I come up to slay the sons of the land of Israel? I will go away, I will go down to the place whence I came up". He visited R. Johanan and said: "There is a man whom his mother despises but the wife of his father honours him, whither will he go?" The answer was: "He will go to where they honour him". Kahana went down to the place whence he came up. They came to R. Johanan saying: "Kahana has gone to Babylon". He said: "Can it be that he has gone away without receiving permission?" They say to him: "The word which he spake to thee, *that* was his receipt of permission".

13 (II. 5 *c*)

R. Z^{e}ERA AND THE BUTCHER.

When R. Z^{e}era came up hither he went and had blood drawn. He went wishing to buy a pound of meat from a butcher. He asked: "How much is this the pound?" and the reply was: "Fifty minae and one blow". He said to him: "Take sixty", and he consented not. (He said) "Take seventy", and he refused. "Take eighty". "Take ninety". At last he came to a hundred but he would not consent. He then said: "Do according to thy custom". In the evening he went down to the Synagogue, and said: "Rabbis, what an evil custom you have here, that a man cannot eat a pound of meat but they give him a blow". They say to him: "What is this?" He said: "A certain butcher". They sent desiring to bring him (before them), but they found his coffin coming out. They say to him: "All so!" He replied: "May it come upon me, because I was angry with him when I thought such was a custom".

14 (II. 5 *c*)

R. JASSA AND THE SCOFFER.

When R. Jassa came here, he went and got shaved, desiring to bathe in the public baths of Tiberias. A scoffer met him and gave him a blow on the neck. He said to him: "Until now the neck of this man was loose". Now there was an Archon standing near judging a brigand (*λῃστης*), and the scoffer came and stood laughing just opposite him. The Archon asked the brigand: "Who was with thee?" He raised his eyes and saw him laughing and said (to the judge): "That man who is laughing was with me". He was taken and judged and confessed to a murder. When these two (culprits) were going out wearing two chains which had been made, R. Jassa had bathed and he said to the scoffer: "That neck which was loose is now squeezed". He said to him: "Evil is the destiny of that man"; but is it not written: "Be not scoffers lest your bands be made strong"? (Isa 28^{22}).

15 (II. 5 *d*)

GRACE AT MEALS.

R. Jassa and R. Samuel bar R. Isaac were sitting eating in one of those upper assembly rooms, when there came the hour of

prayer and R. Samuel arose to pray. R. Maysha said to him: "Not thus did Rabbi teach us, but if they have begun (the meal) they are not to break off".

16 (III. 6 *a*)

WINE AT FUNERALS.

When R. Jassa died, R. Hiyya bar Wa (= Abba) entertained his mourners and gave them meat to eat and wine to drink. When R. Hiyya bar Abba died, R. Samuel bar Rab Isaac entertained his mourners and gave them meat to eat and wine to drink. When R. Samuel bar Rab Isaac died, R. Zᶜera entertained his mourners and gave them lentils to eat saying: "Thus is the custom". When R. Zᶜera was dying he gave word saying: "Ye shall not receive mourners for me to day and to-morrow merrymakers". When R. Isaac, son of Rabbi, was a notary, an injury befel him and there came to visit him R. Mana and R. Judan, and there was good wine and they drank copiously and were gay. On the morrow they came desiring to come in to visit him. He said to them: "Rabbis is it thus that a man treats his companion? We lacked nothing yesterday *except* to stand up and dance".

17 (III. 6 *a*)

SCRUPLES AS TO CLEAN ROADS.

R. Ami, R. Hezekiah, R. Kahen, and R. Jacob bar Aḥa were walking in the streets of Sepphoris, when they came to an archway and R. Kahen separated from them. They came to a clean place and he returned to their side. He said to them: "In what were you occupied?" R. Hezekiah said to R. Jacob bar Aḥa: "Do not tell him anything". Whether this was because he was displeased, because he withdrew and thus profaned the study of the Law, or because he eluded them, they do not know.

18 (III. 6 *a*)

SYNAGOGUE IN CAESAREA.

R. Abahu was sitting expounding in the "turbulent" Synagogue in Caesarea and there was there a dead body. There came the

time for lifting up hands and they did not ask him (if they ought to retire). There came the time for repast, and then they asked him. He said to them: "At the lifting up of hands ye did not ask me, while at the repast ye asked me". As soon as they heard this, every single one left and fled.

R. Jannai said: "A priest may defile himself to see the king. When Diocletian the king came up here, they saw R. Hiyya bar Abba striding over the tombstones of Tyre in order to see him".

19 (III 6 *c*)

BATHERS AT EARLY DAWN.

R. Ḥanina was passing near the gates of the baths at early dawn, and he said: "What are the early bathers doing here? Let them go and study". On that morning he said: "He who has work to do, let him go and do it".

20 (III. 6 *c*)

LEGALISM RELAXED AT SEA.

R. José ben José was coming in a ship. He saw one binding himself with a rope so as to go down to bathe. He said to him: "Do not risk thy life". He said: "I desire to eat (and need to cleanse myself first)". He gave him leave to eat (without cleansing). The same man also desired to drink and he gave him leave to drink. When they arrived at the harbour the Rabbi said to him: "Yonder I gave thee permission only because of the risk to thy life, but here it is forbidden to a man to taste anything until the hour when he shall wash".

21 (III. 6 *d*)

SCRUPLE WHERE MEN MAY TALK TORAH.

R. Laya and his companions were sitting before an inn in the evening. They say: "Is it lawful to speak here the words of the Law?" He said to them: "It would be proper if it were day time and we could see what is before us; but *now* it is forbidden".

22 (IV. 7 *a*)

R. ABBA PRAYED ALOUD.

R. Abba bar Zabda prayed aloud. R. Jonah when he prayed in the Synagogue used to pray in a whisper, but when he prayed in the home he prayed aloud, that the household might learn his prayer from him. R. Mana affirms that the household of Abba *did* learn the prayer from him.

23 (IV. 7 *b*)

AFTERNOON PRAYER.

R. Joshua ben Levi enjoined on his disciples: "If you are at dinner, and the day reaches the sixth hour before you go up to dinner, offer the prayer of the Minchah before you go up".

The brother of the mother of R. Ada was embroidering the prayer-cloke of Rab, during the great Fast (9th of Ab). He said to him: "When thou shalt see the sun at the top of the palm trees, thou shalt give me my prayer-cloke, that I may offer the prayer of the Minchah". At the house of Rab, when the sun is seen at the top of the palm trees, there it is mid-day.

24 (IV. 7 *c*)

EVENING PRAYER.

Rabbi commanded Abdon, his Reader, to proclaim before the congregation: "He who prays must offer the evening prayer while the day continues".

25 (IV. 7 *d*)

FRUGALITY OF RABBIS.

R. Gamaliel went to visit R. Joshua and found him sitting making needles. He said to him: "By these dost thou live?" He replied: "Hast thou never cared to know until now?"

(IV. 8 *b*).

R. Jannai, when he was going out to lodgings, made his will in his own house; and R. Mana, when he was going to bathe in a bath which was heated, also made his will in his own house.

26 (IV. 8 *c*)

THE MUSAPH PRAYER.

R. Samuel said: "Never in my life have I offered the prayer of Musaph [the supplementary prayer] except once: on the death of the son of the Prince of the Captivity. The congregation did not pray, but I prayed".

27 (IV. 8 *c*)

REPETITION OF PRAYER.

R. Z^{c}era and R. Naḥman bar Jacob were sitting together. After they had prayed, prayer began again (from the arrival of ten persons). R. Naḥman bar Jacob stood up again to pray. R. Z^{c}era said to him: "Have we not prayed already?" He replied: "I pray, and pray again and again".

28 (V. 9 *a*)

GENTILE VENERATION FOR RABBIS.

R. Johanan was sitting reading in front of the Synagogue of the Babylonians in Sepphoris. An Archon passed by and the Rabbi did not rise before him. They came seeking to smite him, but the Archon said to them: "Let him alone. He is engaged with the laws of his Creator".

R. Hanina and R. Joshua ben Levi went before the Proconsul of Caesarea. He saw them and rose up before them. His attendants said: "Art thou standing up from before these Jews?" He said to them: "I saw the faces of angels".

R. Jonah and R. José went in before Ursicinus in Antioch. He saw them and rose up before them. They too said: "Art thou rising up before these Jews?". He said to them: "I saw the faces of these men in battle and I conquered".

R. Abin went before the Court. On going ont he turned his back. They came seeking to kill him. They saw two flames of fire coming out from his neck and they left him.

29 (V. 9 *a*)

INSINCERE REVERENCE.

R. Janai and R. Jonathan were walking in the streets. One saw them and saluted them. He said to them: "Your peace, Rabbis". They said (to one another): "Even if there is the look of comradeship, is it not upon us for evil?"

R. Simeon ben Lakish was occupied in the Law very much, and once he (unwittingly) went beyond the limits of the sabbath (day's journey). And he did not know to vindicate himself by the passage where it is said: "Thou shalt be ravished by her love continually". (Prov. 5^{19}).

R. Judan was occupied in the Law very much. His prayer-cloke was slipping from off him and a serpent was watching it. His disciples said to him: "Rabbi, see thy cloke is slipping off". He said to them: "And is not that evil thing guarding it?"

30 (V. 9 *c*)

DUTIES OF THE HAZZAN.

R. Huna was sitting in a synagogue. The Hazzan entered and importuned a certain one to go on the platform, but he did not accept it. At last this man came to R. Eleazar and said to him: "Let not my lord be angry. It was because I was not awake that I did not go in." He replied: "I was not angry at thee, but at the man who importuned thee".

31 (VI. 10 *b*)

DIFFERENT FORMS OF GRACE BEFORE MEALS.

A Persian came to Rab and said: "When I eat my morsel and do not know how to ask a blessing over it and I say: 'Blessed be the Creator of this morsel', have I discharged my obligation?" He said to him: "Yes".

R. Judah, in the name of Abba son of Bar Huna, said this: "Bar Kappara and two of his disciples put up with the landlord of the inn in Berakta. He brought before them fowls, fruits

and leeks. They say: "Shall we ask a blessing over the leeks? That would include plums but not include the fowls. Shall we ask a blessing over the plums? That would not include either chicken or leeks". One jumped up and asked a blessing over the chicken. [In the formula of 'Grace before meat' three items are mentioned: "fruit of the ground" — leeks; "fruit of the tree" — plums; and "every other thing" — chickens. To ask a blessing on the chickens, which come in the category of "every other thing", includes also the plums and the leeks.]

32 (VII. 11 *b*)

R. SIMEON AND THE 300 NAZIRITES.

Three hundred Nazirites came in the days of Simeon ben Shetach. For 150 he found means of absolution (cancelling the vow) and for 150 he did not find absolution. He approached King Jannai and said to him: "There are here 300 Nazirites desiring to offer 900 gifts. If thou wilt give half from what thou possessest, I will give half from what is mine. He sent him 450. An evil tongue went and said that Simeon did not give anything from what he possessed. King Jannai heard and was angry. Simeon ben Shetach heard and fled. After some days there came up great men from the court of Persia unto Jannai the King. When they were sitting eating they say to him: "We remember that there was here a wise old man who said before us words of wisdom". He narrated to them the fact. They say to him: "Send and bring him". He sent and gave him a word (of safe escort). He came and (actually) sat down between the King and the Queen! The King said: "Why didst thou befool me?" He said in reply: "I did not befool thee. Thou (gavest) of thy wealth, and I (gave) from my knowledge of Torah: for it is written: 'Wisdom is a defence and money is a defence'" (Eccl. 7^{12a}). He said to him: "Why didst thou flee away?" He replied: "I heard that my lord was angry with me, and I desired to verify this passage: 'Hide thyself for a little moment until the indignation be overpast'" (Isa 26^{20}). He cited also concerning himself (Eccl. 7^{12b}): "The Excellency of knowledge is that wisdom preserveth the life of him that hath it". He said to him: "And why didst thou sit down between the King and the Queen?" He replied: "In the book of Ben Sira it is written:

'Extol her and she will exalt thee and cause thee to sit among princes'" (11[1]). The King said: "Give him a cup that he may ask a blessing". He took the cup and said: "We bless thee for the food which Jannai and his companions have eaten". And the King said: "Until now thou art in thy obstinacy". He replied: "What can I say concerning the food which I have not eaten?" The King said: "Give ye him to eat". And they gave to him and he ate and said: "We bless thee for the food which we have eaten".

34 (VII. 11 *c*)

GRACE AFTER MEALS.

Hanan bar Abba and his friends were sitting eating on the Sabbath. When they had eaten and asked a blessing he arose and went away. He returned to them and found them blessing still. He said: "Did we not long ago ask a blessing"? They say to him: "We bless, and bless again and again because we can make mention of the Sabbath".

35 (VIII. 12 *a*)

EATING WITH A NAPKIN.

Samuel went up to visit Rab. He saw him eating with a napkin. He asked: "Why so?" He said: "I am indisposed" (*ασθενης*). When R. Z[c]era went up there he saw priests eating with a napkin and he said to them: "Behold, this is due to Rab and Samuel".

36 (VIII. 12 *b*)

RABBIS SERVING AT MEALS.

Abba bar Rab Hunna and Rab Hoona were sitting eating, and Z[c]era was standing, serving before them. He came in carrying two things in one hand. Abba bar Rab Hunna said to him: "Is thy other hand cut off?" Z[c]era's father was angry at this and said to him: "Is it not enough for thee that thou art reclining and he is standing serving? And moreover he is a priest; and Samuel said: 'It is sacrilege to be served by a priest'; and thou art deriding him. It is decreed that he recline and thou stand and serve in his place".

37 (IX. 13 *a*)

SOPHIANUS.

R. Phinehas tells a story about Rab, how that when he was coming in from the hot baths of Tiberias, soldiers met him. They said to him: "From whom art thou?" He replied: "From Sophianus". And they released him. In the evening they came to see Sophianus and they said to him: "How long hast thou been fraternizing with these Jews?" He said: "Why?" They said: "We met a Jew and we asked him from whom he was and he said: 'From Sophianus'". And he said: "What did you do to him?" and they replied: "Enough for him that we released him". He just said: "Ye did well".

(IX. 13 *b*)

R. Alexander tells a story of a certain Archon whose name was Alexandros. He was standing judging a brigand. And he said to him: "What is thy name?" and he replied: "Alexandros"; whereupon the judge said: "Alexandros, go away to Alexandria".

38 (IX. 13 *b*)

JEWISH BOY AT SEA.

The passengers had gone ashore to buy what they needed. One boy, a Jew, remained on board. They said to this child: "Dost thou not desire to buy something for thyself?" He said to them: "What do you desire from these poor beggars?" They said to him: "Dost thou say 'poor beggars'? They *are* poor beggars. They are here and their gods (idols) are in Babylon. They are here and their gods are in Rome. Others are here and their gods are with them, but they are not able to help them at all. But as for thee, everywhere that thou goest, thy God goes with thee".

39 (IX. 13 *c*)

SAMUEL AND THE COMET.

Samuel said: "If that comet passes into Orion the world will be destroyed". They replied to Samuel: "We saw it pass". He said to them: "It is not possible but that it was either above

or below Orion. I know the streets of the heavens as well as I know the streets of Nehardea, my city. Except that comet there is nothing I dont know".

40 (IX. 13 *d*)

APOSTATE JEWISH PRIEST.

[A Jew pretended to become a heathen priest for a living]. When a man came to offer a bullock or lamb or goat in idol worship and said to him: "Placate him (the god) for me", he would say: "What will this benefit thee? He sees not, nor hears. He neither eats nor drinks. He neither benefits nor injures nor speaks;" and the offerer replies: "By thy life (that is true)! but what am I to do?" He would then say: "Go, do this. Bring me a bowl of fine flour and put over it ten eggs and prepare it before him, because he eats of everything which comes. Then I will placate him for thee". And when the offerer had gone away the Jew ate them.

One time a scamp spake to him thus: "If it does not benefit any one at all, what art thou doing here?" He replied: "For my living".

41 (IX. 13 *d*)

"WE TWO".

(A Saying attributed to Simeon ben Jochai. — Ed.)

"If there are only three (who are allowed to enjoy eternal life), I and my son will be of them. If there are only two, I and my son will be they".

42 (IX. 14 *a*)

THANKS FOR RAIN.

R. Jose bar Jacob went up to visit R. Judan of Magdala. While he was there rain came down and he heard his voice saying: "A thousand thousands and a myriad of myriads ought to give thanks to thy name, O our King, for every single drop which thou art causing to fall upon us; for thou art rewarding good to the guilty".

43 (IX. 14 *b*)

SEVEN KINDS OF PHARISEES.

There are seven kinds of Pharisees. (1) The Shechemite (carrier) Pharisee, who carries his charities on his shoulder. (2) The borrowing Pharisee, who says: "Lend me something that I may do a charity". (3) The book-keeping Pharisee, who does one sin and one charity and calculates one over against the other. (4) The subtracting Pharisee, who says: "I subtract a certain amount from what I gain and thus do a charity". (5) The Pharisee who says: "Let me know my obligation and I will do it. Tell me what offence I have done and I will do a charity equivalent to it". (6) The Pharisee from fear, like Job. (7) The Pharisee from love, like Abraham. There is not one of them all who is lovely, except the Pharisee from love, like Abraham.

44 (IX. 14 *b*)

R. AKIBA ON THE RACK.

R. Akiba was enduring the death-sentence before Turnus Rufus, the wicked, when there came the hour for reciting the Shema. He began reciting the Shema and was cheerful. One said to him: "Old man, art thou a sorcerer? or art thou kicking against the tortures?" Akiba said: "May the spirit of this man expire! I am not a sorcerer, nor am I kicking against the tortures, but all my days I have recited this passage and I have been troubled in mind and have said: 'When will the days come when all these *three* privileges will be mine': 'Thou shall love Jehovah with all thy *heart* and with all thy *soul* and with all thy *strength*'. I I have loved Him with all my *heart*. I have loved Him with all my *wealth*, but whether I have loved Him with all my *soul*, I have not been tested. But *now* it has come: 'with all my *soul*'. The hour came for reciting the Shema and my mind was not distracted. Consequently I recited it and was glad". He had not ceased speaking when he expired.

PEAH.

THE CORNER OF THE FIELD. (Lev. XIX: 9).

45 (I. 1 : 15 *c*)

THE LOST JASPER.

R. Hezekiah said: "There was a heathen in Ashkelon, the chief Magistrate, and the stone which his father sat upon, he had not sat upon, all his life; and when his father died he made him an object of reverence. One time, the jasper of (the tribe of) Benjamin was lost. And the inquiry was raised: 'Who has a good one like it?' It was rumoured, 'Dama ben Nethinah has one'. The authorities went to see him, and they bargained with him for a hundred dinars. He went upstairs desiring to fetch the gem for them; but he found his father asleep. Some say that the key of the box lay (*lit.* sat) between his fathers fingers. Others say that the foot of his father was stretched over the box. He came down to them and said: 'I cannot bring it to you'. They said (to one another): 'Perhaps he wants more money'. They raised it to 200. They raised it to 1000. When his father awoke from his sleep he went up and fetched it for them. They desired to bring to him the last-named price but he would not consent to it. 'Am I', said he, 'to sell to you the glory of my fathers for money? I should then have no (religious) benefit from the glory of my fathers'".

46 (I. 1 : 15 *c*)

R. ISHMAEL'S MOTHER.

[Hebrew. The mother of R. Ishmael came and complained about her son to our Rabbis. She said: "Censure my son, Ishmael, for he is not treating me with respect". In that hour the faces of the Rabbis flushed]. They said: "Is it possible that R. Ishmael is not practising the honour due to parents?" They said to her: "What is he doing to thee?" She says: "When he comes out

from the Synagogue I desire to wash his feet and to drink of the water and he will not allow me". They said to him: "Allow it. Since it is her wish, it is 'honour' paid to her".

R. Mana said: "Those millers say well that 'Every single man has his merit in his own sack'".

[Heb. R. Tarphon allowed his mother to walk on the palms of his hands when she went to bed].

R. Zᶜera was often troubled in mind and would say: "O that I had a father and mother that I might honour them and inherit the garden of Eden!" But when he heard of these two instructive stories he said: "Blessed be the Merciful One that, I have neither father nor mother! I could not have done like R. Tarphon. I could not have consented like R. Ishmael".

47 (I. 1 : 15 *c*)

THE HEREAFTER RESTS ON CHARACTER.

A certain man sometimes gave his father fat fowls to eat. One time his father said to him: "My son, where did you get these from?" He said to him: "Old man! Old man! eat and be silent, for when *dogs* eat, they are silent". Moral: "A man may feed his father on fat fowls and yet inherit Gehenna".

How can a man who puts (his father) to work (grinding) at a mill inherit the Garden of Eden? (Listen) A man was grinding with two stones. The command came: "Assemble the millers" (for a government levy). The son said: "Father! Father! go in and grind instead of me. If it befalls us to bear contempt it is better for me than for you. If it befalls us to receive blows, it is better for me to bear it than you. Moral: "He put (his father) to work in a mill but he inherits the Garden of Eden".

48 (I. 1 : 15 *d*)

GRATITUDE TO R. JONATHAN.

R. Jonathan and R. Jannai were sitting. A man came and kissed the feet of R. Jonathan. R. Jannai said to him: "What benefit hast thou ever conferred on him?" He replied: "One time he came to me complaining about his son, that he might support

him; and I said to him: 'Go, petition the Congregation about him and make him ashamed'". And Jannai said: "Why didst thou not compel him?" He said: "Do (*i. e.* can) we compel him?" Jannai said: "Thou didst not previously know this?" R. Jonathan retracted his advice, and the law (of compulsion) was fixed from the name of Jannai.

49 (I. 1 : 15 *d*)

R. SAMUEL DANCES BEFORE A BRIDE.

R. Samuel, son of Rab Isaac, took a myrtle-bough and danced before a bride. R. Zᶜera saw him and hid himself from before him. He said: "See that old man, how he is making us ashamed". When he fell asleep, for three hours there were thunders and lightnings in the world. And a Bath Ḳol went forth saying: "R. Samuel sleepeth; give him honourable burial". (*lit.* requite kindnesses). They went out to give him honourable burial and a fire came down from heaven and became as the appearance of a bush of fire between the bier and the congregation, and people said: "This old man liveth, for his myrtle-bough abides for him".

50 (I. 1 : 16 *a*)

R. JOHANAN.

The Councillors (*βουλευται*) of Sepphoris were convened. A man lived there called Johanan (Bar Hubbats) who did not come up. One said to another: "We are not going up to visit R. Johanan to-day". Others said: "Let Johanan come". R. Simeon ben Laḳish said: "An evil tongue said this in righteousness".

51 (III. 8 : 17 *d*)

BROTHERS IN ASHKELON.

Two brothers in Ashkelon had heathen neighbours, who said: "Now these Jews are going up to Jerusalem, we will take all that belongs to them". From the time they went up, the Holy One, blessed be He, appointed angels, going in and going out,

in their likeness. When the brothers came down they sent articles of food to them (as presents). Each one said to them: "Where have you been?" And the answer was: "In Jerusalem". And they said: "Whom did you leave behind you in the house?" and they said: "No one". And they said: "Blessed be the God of the Jews, who never deserts them, nor is deserted by them".

52 (III. 9 : 17 *d*)

SISTER OF R. GORION.

The sister of R. Gorion bequeathed property to her brother. His elder brother came up and persuaded her and she bequeathed it to him. The case came before R. Immi and he said: "*Thus* said R. Johanan", as he rescinded it.

53 (VII. 4 : 20 *a*)

THE GIGANTIC PEACH.

R. Abahu, R. Jose ben Hanina and R. Simeon ben Lakish passed by a vineyard of Doron. The tenant brought out to them a peach. They ate, they and their ass-drivers and left some of it. They estimated it about the size of the *pan* of the village of Hananiah, containing a seah of lentiles. After some days they passed that way again and he brought out to them two or three in his hand. They said to him: "We would like some from *that* tree". He replied: "They are from the very tree". They quoted concerning it Psa 107[34]: "A fruitful land shall become a salty desert because of the wickedness of those who dwell in it".

R. Hanina said: "when I came up hither I took my girdle and the girdle of my son and the girdle of my ass-driver to encompass the trunk of a carob tree in the land of Israel and they did not reach the girth". And he drew a hand full of honey from one fruit.

54 (VII. 4 : 20 *b*)

THE GIGANTIC BUNCH OF GRAPES.

Rabbi said to R. Peruda: "Art thou not showing me that (famous) bunch of grapes in thy vineyard?" He said to him:

"Yes". He went out desiring to show it to him but while he was at a distance he saw therein as the appearance of an ox. He said to him: "Is not this ox ruining the vineyard?" He replied: "That which thou thinkest to be an ox is a bunch of grapes".

They brought before him two foods, forbidden from between the beginning of the year and the great Fast, and it was the termination of the year of Release, and there was in them the load of a camel and he said: "It is not forbidden, and perhaps they are aftergrowths" [a second crop grown without sowing in the Sabbatic year]. He said to him: "At the end of the beginning of the year they were sown".

55 (VII. 4 : 20 *b*)

HONEY OF DATES.

R. Hananiah was selling honey of bees and he had also honey of dates. After some days they passed there again. He said to them: "That I may not deceive you, you must know that the honey I gave you before was from dates". They said: "O! we want more of it, for it is good for our work". He set apart the price of this honey and built therewith a Synagogue in Sepphoris.

R. Lazar, son of R. Simeon, went to a certain place and they set before him dried cabbage. He said to them: "What a lot of honey you have put into it!" They said: "We did not put any in it"; but it was in it.

56 (VIII. 7 : 21 *a*)

R. LIEZER'S GENEROSITY.

R. Liezer was an Administrator. On one occasion he came down to his house and said to his servants: "What have you done?" They said to him: "A company came and ate and drank and prayed for thee". He said to them: "There is no good reward there". A second time he came down and said to them: "What have you done?" They said to him: "Another company came. They ate and drank and maligned thee". He said to them: "Now here is good reward".

They sought to make R. Akiba, Administrator. He said to them: "I (we) will seek advice within my house". They went after him

and they heard (his wife's) voice saying: "In proportion to its responsibility will be its reviling". [And to be reviled for well-doing is a source of Merit: therefore accept the office.]

57 (VIII. 8 : 21 *a*)

TWO HUNDRED DINARS, SAVE ONE.

A disciple of Rabbi's had 200 denarii, less one. [He who had not 200 dinars was 'poor' and therefore an object of charity.] Rabbi was wont to bestow alms on him (*lit.* to acquire merit by him). Once in three years (giving him) the tithe of the poor (Deut 26^{12}). His fellow disciples regarded him with envy (*lit.* made the evil eye) and they supplied (the lacking dinar). Rabbi came desiring to bestow alms but he said to him: "Rabbi, I have the full measure". He said: "This is a blow by the Pharisees. They have struck at me". He gave a hint to his disciples and they brought him into the shops and deprived him of one coin, and then he bestowed alms on him as he had been wont to do.

58 (VIII. 9 : 21 *b*)

CHARITY TO THE UNDESERVING.

Samuel went out (to give alms) from his father. He went and stood between two huts of the poor and he heard their voices saying: "In which vessels shall we dine to-day? In the vessels of gold or in those of silver?" He came and informed his father, who said to him: "We need to hold fast to benevolence even to those among them who are impostors".

R. Johanan and R. Simeon ben Lakish went in to bathe in the hot baths of Tiberias. A poor man met them and said to them: "Give me alms". They said: "When we return". When they returned they found him dead. They said: "Since we have not earned merit by him when living, let us associate ourselves with him in his death". While doing so they found a cup of dinars hanging on him.

59 (ibid.)

CHARITY IN SECRET.

Abba bar Ba gave to Samuel, his son, coins for distribution to the poor. He went out and found one 'pauper' eating meat and

drinking wine. He went in and told it to his father, who said to him: "Give more, for his soul embitters him".

R. Jacob bar Idi and R. Isaac bar Naḥman were Administrators. They gave one dinar to R. Ḥama, father of R. Oshiah, and he gave it to others.

R. Hananiah bar Pappa used to distribute charity by night. Once, the prince of spirits met him and said to him: "Does not Rabbi teach us thus: 'Thou shall not remove thy neighbour's landmark'?" (Deut. 19[14]). Hananiah replied: "Is it not written thus: 'A gift in secret pacifieth wrath'?" (Prov. 21[14]). He was terrified by him and fled from him.

60 (ibid.)

WOE TO THE UNCHARITABLE!

R. Ḥiyya bar Ada said: "There are old men in our day who receive what is given to them between the beginning of the year and the great Fast but afterwards they do not receive alms." They say: "We have this privilege".

Nehemiah, a man of Shiḥin, was met by a man of Jerusalem, who said: "Give me this cock as a charity". Nehemiah said: "Here is its value (in coin). Go buy thyself meat with it". He ate and died. Nehemiah exclaimed: "Come and mourn for the man slain by Nehemiah".

Nahum, alias Gamzu, was carrying a gift to the house of his father-in-law. There met him a man smitten with leprosy who said: "Give me alms from what you have with you". He said: "When I return". On his return he found him dead. He stood over against him and said: "The eyes that saw thee and gave thee not shall be sealed. The hands which were not stretched out to relieve thee shall be cut off. The feet which ran not to give to thee shall be broken". And so it came to him.

61 (ibid.)

THE BLIND TEACHER.

R. Hoshaiah, the elder, had as teacher for his son, one who was blind, who was wont to eat with Rabbi every day. Once

there were guests and he came not to eat with him. In the evening he (R. Hoshaiah) went up to see him and said: "Let not my lord be angry with me, because I had guests and I did not wish to disparage the honour due to my lord, and consequently I did not eat with thee to day. He (the blind teacher) said to him: "Thou hast made apology to him who is seen but sees not; may He who sees but is not seen accept thy apology". He said to him: "Where did you get this (phrase) from?" He said: "From R. Eliezer ben Jacob. A blind man came to the town where R. Eliezer lived and the Rabbi sat below him (at dinner), so that the people said: 'If this man had not been a great man, R. Eliezer ben Jacob would not have sat below him'. They made honourable provision for him. He said to them: 'Why is this?' They said to him: 'R. Eliezer ben Jacob is sitting below you.' He prayed for him this prayer: 'Thou hast shown mercy to one who is seen but sees not. May He who sees but is not seen receive thy explanation and show mercy on thee'".

R. Hama bar Hanina and R. Hoshaiah were walking in the synagogues of Lud. The former said to the latter: "How much money have my fathers sunk here!" The latter replied: "How many souls have thy fathers sunk here, since there is none who labours in the Law?"

DEMAI.

(THE DOUBTFUL TITHE).

62 (I. 3:21 *d*)

WERE THE FIGS TITHED?

R. Johanan when he was eating either meat or eggs used to tithe them. His disciples said to him: "Not so; Rabbi taught us: 'Thou shall tithe all the produce of thy seed'" (Dt. 14^{22}). He was anxious about the fluids which were in them.

R. Jeremiah sent to R. Z^{c}era a basket of figs which was not tithed. R. Jeremiah said to himself: "Can R. Z^{c}era eat what is not tithed?" And R. Z^{c}era said to himself: "Can R. Jeremiah send me anything which is not tithed?" Between one and the other it was eaten *tebel* (*i. e.* unredeemed). On the morrow Z^{c}era stood near him and said to him: "That basket which you sent me

yesterday was tithed, I suppose?" Jeremiah replied: "I said: Can R. Z'era eat anything which is not tithed?" He said to him: "I also said likewise: Can R. Jeremiah send me anything which is not tithed?"

63 (ibid.)

THE SHE-ASS OF R. PHINEHAS.

R. Abba bar Zabina, in the name of R. Z'era, said: "If our ancestors were sons of angels, then we are sons of men. If they were sons of men, then we are asses". R. Mana said in that hour: "They say: 'Even to the she-ass of R. Phinehas ben Jair we will not liken ourselves"'.

The she-ass of R. Phinehas was stolen by brigands in the night. She spent three days hidden among them and would not taste anything. After three days they resolved to send her back to her master. They said: "Let us send her back to her master lest she die with us and pollute the cave". They brought her out and she went and stood at her master's gate. She began to bray, and said to them: "Open to this wretched one who has been three days and has not tasted anything". They opened to her and she came in. Phinehas said to them: "Give her something that she may eat". They put before her barley and she would not eat. They say to him: "Rabbi, she does not wish to eat". He said to them: "Is the barley tithed?" And they said, it was. He said to them: "Have you removed the doubtful tithe?" They removed the doubtful tithe and she ate.

64 (L. 3:22*a*)

R. PHINEHAS CONJURES MICE.

Two poor men deposited two seahs of barley with R. Phinehas. They sowed and they reaped. They came desiring to receive their barley. He said to them: "Bring camels and asses and receive your barley".

R. Phinehas ben Jair went to one place. They came and said to him: "The mice have eaten our produce". He conjured the mice. They assembled together. They began whistling. He asked: "Do you know what they are saying?" They answered: "No

indeed". He said: "They are saying that it was not tithed". They said to him: "Be surety for us". And he was surety for them and they suffered no more.

A pearl belonging to a Saracen queen fell off and a mouse swallowed it. One came to R. Phinehas ben Jair, who said to him: "Am I a sorcerer?" "Nay", was the reply, "but for the sake of thy good name, it comes to pass". He conjured the mice and they assembled. He saw one waddling as it came, and said: "It is inside this one". He conjured it, and it vomited it.

R. Phinehas ben Jair went to a certain place and they came to see him saying: "Our fountain is not giving sufficient for us". He said: "Perhaps ye are not tithing it". They said to him: "Be surety for us". And he was surety for them, and it gave sufficient for them.

The same Rabbi was going to a Synagogue. And the (river) Ginai was in flood. And he said to it: "Ginai, Ginai, will thou prevent me from going to the Synagogue?" It divided before him and he crossed. His disciples said to him: "Are we able to cross?" He replied: "He who knows in his soul that he has never in his life despised an Israelite, may cross and it will not injure him".

65 (ibid.)

RABBI REARS MULES.

Rabbi wished to relax the restrictions as to the Sabbatic year. R. Phinehas ben Jair went up to see him. He said: "How are the crops doing?" He merely replied: "The endives are fine". He asked again: "How are the crops doing?" The only answer he got was, "The endives are fine". Rabbi knew that Phinehas did not agree with him. He said however: "Would Rabbi Phinehas care to eat a morsel with us to day?" He promised to do so, but when he came down and saw the she-mules which Rabbi was rearing standing there he said: "All these Jews are whore-mongers. It is impossible that I should see the sight of his face from this time". They went and told Rabbi, and Rabbi sent desiring to pacify him. They came upon him in his city. He said: "Fellow-citizens, protect me!" The sons of his own city came down and surrounded him. One said to them: "Rabbi desires to placate him". They left him and went away (after this word). Then

Phinehas said: "Ye sons of my Beloved, protect me!" And fire came down from heaven and surrounded him. They went and told Rabbi, who said: "Since we are not pure enough to be satisfied with his presence in this world, let us be fit to enjoy him in the world to come".

66 (II. 1 : 22*c*)

R. JOSHUA'S VEGETABLES.

R. Joshua ben Levi gave instructions to the boys not to buy vegetables except from the garden of Sisera. He who is remembered for blessing, *i. e.* the Prophet Elijah, met with one of the boys and said to him: "Go tell thy master that this garden does not belong to Sisera now. It has come to a Jew who slew Sisera and took it from him. If thou desirest to be strictly correct, begin (at home) with thy neighbour".

(III. 2 : 23 *b*)

R. Haggai was leaning on R. Z'era. One passed carrying a bundle of sticks. Haggai said: "Bring me a splinter to clean my teeth". He retracted and said: "Thou shall not bring me anything, for, if every passer-by took a splinter, the man's bundle would go".

KILAIM.

(THINGS HETEROGENEOUS).

67 (IX. 2 : 32*a*)

CLOTHES OF MIXED MATERIAL.

R. Jose was sitting teaching. A death occurred in the house. He who went out said nothing. He who sat still said nothing.

R. Immi was sitting teaching. One said to his companion: "Thou art wearing clothes of mixed material". Rabbi Immi said: "Take off thy garment". And he gave it to him.

R. Johanan put a napkin on his clothes, and it is not forbidden on the ground of 'Kilaim', that his clothes might not be soiled.

R. Zerikan said that they offered R. Abuna an egg in a napkin made of mixed materials and he would not receive it.

68 (IX. 4 : 32*b*)

FUNERAL SHROUDS.

[Rabbi had an aversion to funeral orations and funeral drapery. He was interred simply in one cloth]. Rabbi used to say: "*Not* as a man goes will he return" (at the Resurrection); whereas other Rabbis taught that *as* a man goes he will return.

R. Johanan enjoined: "Clothe me in green (after my death), neither black nor white. If I stand among the righteous, I shall not be ashamed, nor if I stand among the wicked shall I be ashamed".

R. Josiah enjoined: "Clothe me in white, bosomed clothing". They said: "What, art thou better than thy Master?" He said: "Nay, but I am ashamed of my deeds".

R. Jeremiah enjoined: "Clothe me in white clothing. Clothe me in my socks. Put my shoes on my feet, and my staff in my hand and put me on my side. If Messiah comes I shall be ready".

The men of Sepphoris said: "He who tells us that Rabbi has fallen asleep, we will kill him". Bar Kappara looked at them with his head covered, his clothes rent, and he said to them: "The mortals and the immortals held fast the tables of the covenant. The hands of the immortals prevailed and seized the tables". They said to him: "Rabbi is asleep". He replied: "Ye have said". They rent (their clothes), and the cry of those who rent (their clothes) went to Pophta, a distance of three miles.

A Bath-Ḳol went forth and said that every one who did not shirk the trouble of mourning over Rabbi, might be well assured of eternal life, except the *fuller*. When *he* heard this, he went up on the roof, threw himself down and died. Then the Bath Ḳol went forth and said: "Even the *fuller*".

Rabbi dwelt in Sepphoris seventeen years; and he used to quote, applying it to himself: "And Jacob lived in the land of Egypt seventeen years" (Gen. 47[28]).

R. Judah lived in Sepphoris seventeen years, and of these he spent 13 years suffering with his teeth. Why, pray, did he suffer so with his teeth? Because once he was passing and saw a calf being slaughtered. It lowed and said to him: "Rabbi, save me". He replied: "For this thou wast made". And at the end: How did it become well? He saw them killing a nest of mice and he said: "Let them alone: it is written, 'His mercies are over all his works'" (Psa. 145[9]).

69 (ibid.

RABBI'S MODESTY.

Rabbi was very modest, and he used to say: "Everything which a man tells me to do I do, except what the elders of Bethera did to my ancestor (Hillel). They released themselves from the office of Nasi and appointed him. When Rab Huna, head of the captivity, came up here, I caused him to sit above me because he was from Judah and I from Benjamin, and because he is from the male line and I from the female".

One day R. Hiyya, the elder, came to the house of Rabbi and he said: "Rab Huna is outside". Rabbi's face turned pale; whereupon (R. Hiyya) said: "His coffin is coming". Rabbi then said: "Go, see who wants thee outside". He went out and found no one; and then he knew that Rabbi was angry with him. He did not enter Rabbi's house for 30 days. R. Jose bar Bun assures us that during those 30 days Rab learned from him all the foundations of the Law. At the end of (13 years and) 30 days Elijah came to Rabbi in the guise of R. Hiyya the elder. He said to him: "How do you do, my lord?" He said to him: "One of my teeth is troubling me". He said: "Show it to me", and he did so. And as soon as he put his finger on it, it was healed. On the morrow R. Hiyya went in to see him and he said: "How do you do, my lord? That tooth of yours, how is it?" And he replied: "From that hour in which you put your finger on it, it has been well". He said: "It was not I who did this". From that hour he treated R. Hiyya with honour; and when he was entering into the Synagogue he would say: "Let R. Hiyya enter in front". "What! before *me*?" said R. Ishmael. "Grace and Peace, No!" said Rabbi; he added: "but R. Hiyya before me and R. Ishmael bar R. Jose in front of everybody".

70 (ibid.)

R. HIYYA AND R. ISHMAEL.

Rabbi was recounting the praises of R. Hiyya, the elder, before R. Ishmael bar R. Jose. On one occasion he saw Hiyya at the baths and Hiyya did not recede from before him. Ishmael asked: "What of him, whose praises thou wast recounting?" Rabbi

asked: "What did he do to thee?" He answered: "He saw me at the baths and he did not recede before me". He said to Hiyya: "Why didst thou do that?" He replied: "May it come upon me, if I was not quite ignorant of his presence. At that hour I had fixed my eyes on the book of Psalms and the Aggada". From that time Rabbi allowed Hiyya two disciples who should walk with him because of danger.

71 (ibid.)

FASTING TO OBTAIN DREAMS.

R. Jose fasted 8 days in order to see R. Hiyya, the elder (after his death). At last he saw him and his hands trembled and his eyes were bedimmed. No one would say that R. Jose was an insignificant man.

A weaver came to see R. Johanan and said: "I saw in my dream that the firmament fell and one of thy disciples was supporting it". He said to him: "Dost thou know him?" He replied: "If I saw him I should know him". He caused all his disciples to pass before him, and he recognized R. Jose.

R. Simeon ben Lakish fasted 300 fasts to see R. Hiyya, the elder, but he did not see him. At last he began to repine saying: "Did he labour in the Law more than I have done?" They answered him: "He spread abroad the law more in Israel than thou hast done, and not only so but he used to travel". He said to them: "Have not I travelled?" They replied: "Thou hast travelled to learn, but he travelled to teach".

When Rab Huna, the head of the captivity, died, they brought him up here. They said: "Where shall we lay him?" Some said: "We will place him beside R. Hiyya, the elder, since he was of his lineage". They said: "Who desires to inter him?" "I", said R. Haggai, "will go in and inter him". They replied: "Thou, being an old man, seekest an opportunity to go in and inter thyself there". He said: "Put a cord to my feet, and if I delay you may drag me out". Haggai entered and heard three men holding court. One said: "May Judah, my son, be after thee and no other". A second voice said: "May Hezekiah, my son, be after thee and no other". And a third: "May Joseph, son of Israel, be after thee and no other" [implying that R. Huna was not worthy to be interred there]. He lifted up his eyes to observe, but a voice

said: "Turn around," and he recognized the voice of R. Hiyya saying to his son, R. Judah: "Let us make room for R. Huna that he may lie." But R. Haggai did not consent to inter him. They say that as he did not consent to inter him thus, his seed shall not cease for ever.

72 (IX. 4 : 32 *c*)

THE ANGEL OF DEATH.

Eliḥoreph and Aḥijah were two secretaries of Solomon. He saw the angel of Death looking at them and gnashing with his teeth. Solomon spake the word and placed then in a cavern. The angel went and took them from there. He then came and stood opposite the king, laughing. Solomon said: "A little while ago thou wast gnashing with thy teeth and now thou art laughing at them." He replied: "The Merciful One bade me remove Eliḥoreph and Aḥijah from the cavern;" I said: 'Who will put these men in the place whence I am sent to take them?' He put it into thy heart to do so, in order that I might accomplish my errand." He went and joined himself to them from there.

Ulla had gone down (to Babylon from Palestine). He was dying there and he began to weep. They say to him: "Why art thou weeping? Shall we take thee to the land of Israel?" He replied: "What use is that to me? I have lost my pearl (my soul) in the land of uncleanness." To depart on the bosom of one's mother is very unlike departing on the bosom of a stranger.

R. Meir was dying in Asia. He said: "Say ye to the sons of the land of Israel, 'Behold your own Messiah.'" Even thus he said: "Put my coffin on the shore of the sea; for it is written: 'For he hath founded it upon the sea and established it upon the rivers.'" (Psalm 24 : 2).

SHEBI'ITH.

(THE SABBATIC YEAR).

73 (IV. 2 : 35 *a*)

R. ABBA REFUSES TO EAT THINGS STRANGLED.

R. Abba bar Zemina was sewing in the house of a Gentile in Rome, who brought him flesh of an animal whose blood had not been shed, and said to him: "Eat this." He said to him: "I will not eat." The Gentile then said: "Eat; if not so I will kill thee." Whereupon the Rabbi said: "If you desire to kill me, kill me, but I am not going to eat unclean meat." He replied: "Now know, that if thou hadst eaten, I would have killed thee. Either be an out and out Jew or an out and out Gentile."

R. Mana said: "If R. Abba bar Zemina had followed the words of (some of) the Rabbis, he would have eaten."

74 (VI. 1 : 36 *c*)

RABBINIC CUSTOMS.

R. Tanḥum bar Ḥiyya was in Ḥaphar. They were questioning him and he was teaching. They say to him: "Was it not the doctrine of Rabbi, that it is forbidden for a disciple to teach Halaḳah before his teacher until he is 12 miles distant from him, like the camp of Israel? and lo! R. Mana our master is dwelling in Sepphoris." He at once said: "May it come upon me, but I did not know." From that hour he taught no more.

Rabbi was in Accho. He saw a man going upward beyond the border. He said to him: "Art not thou the son of a certain priest? Was not thy father a priest?"

Pishpasha said before R. Jose: "I asked R. Aḥa and he made a relaxation." R. Z'era went to the hot springs of Peḥal. He found himself beyond the palm trees of Babylon. He sent by the two sons of Abiathar of Dama to ask R. Hiyya bar Wa (if he had travelled beyond the distance a Priest ought to go from the city). The reply was: "The Priests are accustomed to come as far as there."

Some priests asked R. Johanan: "Is the line at Naveh?" R. Johanan said to them in the name of R. Hunia of B'rath Havran: "The Priests are wont to come as far as Darii. That is the frontier line from Bozra to Paradise."

75 (VI. 4 : 37 *a*)

THE SABBATIC YEAR.

Rabbi permitted the purchase of vegetables, in the period just after the close of the Sabbatic year, with the exception of leeks. What did the men of Sepphoris do to it? They clothed it in sack-cloth and ashes. They brought it before Rabbi saying to him: "What has this plant sinned more than all the other vegetables?" And he made a dispensation, allowing them to sell leeks also (as soon as the Sabbatic year ended).

Rabbi and R. Jose bar Judah came down to Accho. They were entertained by R. Mana. Rabbi said to them: "Make for us a stew-pot of vegetables;" but he cooked for him meat. On the morrow he said to him: "Make for us a stew-pot of vegetables;" and he cooked for them a fowl.

76 (IX. 1 : 38 *d*)

THIRTEEN YEARS IN A CAVE.

R. Simeon ben Jochai was passing by in the Sabbatic year and saw some one gathering the Shebi'ith [produce grown in the Sabbatic year] and he said to him: "Is not this forbidden? Are they not spontaneous growths?" The man said: "Was it not thou who didst legalize it?" He said: "Yes, but my Associates are divided against me." He quoted against him Eccl. 10^{8}: "Whoso breaketh through a fence, a serpent shall bite him." And so it befel him.

The same Rabbi ben Yochai spent 13 years hidden in a cave — a cave full of carobs fit for the heave offering — until his body brought forth eczema. At the end of 13 years he said: "Shall I not go out and see what voice is in the world?" He went forth and sat down at the mouth of the cave. He saw a hunter hunting birds and spreading his net. He heard a Bath Ḳol saying: "Pardon," and it was saved. He said: "The bird, without Heaven, will not perish, much less man." When he saw that things were quiet, he said: "I [*text*, we] will go down and see those public-baths in Tiberias where I (we) need to make purification as the early fathers did, as we read: 'And he encamped before the city' (Gen. 33^{18}), when they made booths and sold in the street." He said: "I (*text* we) will purify Tiberias and he

took lupins and shred them and threw them down, and wherever there was a dead body, it came to the surface and rose upwards. A Samaritan saw him and said: "Shall I not go and make fun of this old Jew?" He took a dead body and went and hid it where Simeon had cleansed. He came to R. Simeon ben Jochai and said to him: "Thou hast not cleansed a certain place. Come and I will bring one out for thee." Now R. Simeon saw by the help of the Holy Spirit that the man had put it there, and he said: "I decree that those which are above shall go down and those below shall come up." And so it befel him. While he was passing before Mugdala he heard the voice of a Scribe saying: "Behold! bar Jochai is cleansing Tiberias." R. Simeon replied: "May it come upon me, if I have not heard that Tiberias is about to be cleansed, though thou dost not believe it." Immediately he was made a heap of bones.

77 (IX. 2:38*d*)

THE HOMING OF GAZELLES.

Diocletian besieged the inhabitants of Paneas. They said to him: "We are going away." A sophist said to him: "They are not going away, or if they go away they will return. If thou desirest to have proof, bring gazelles and send them to a land afar off; in the end, they will return to their places." He did so. He brought gazelles and covered their horns with silver and sent them to Africa. At the end of three years they returned to their place.

78 (IX. 5:39*a*)

ANXIETY TO EARN MERIT.

R. Isaac bar Redipha had a case like this: He once went to consult R. Jeremiah, who said to him: "Hast thou lions [masters in Israel] before thee and dost thou consult foxes?" [inferior scholars like me].

He went and consulted R. Josiah, who said: "Look out for thyself three friends and I will declare it free in their presence."

The Cappadocians of Sepphoris asked R. Immi what they ought to do, inasmuch as they had no friends and no one saluted them. He said to them: "When ye see a bare foot, bring your

stuff out to the Market, declare it free property, and come back and earn merit by it."

R. Haggai distributed wine, bottles and bottles. R. Eliezer did the same. R. Hezekiah went up to R. Jeremiah and said: "I have earned thereby a treasure." He said to him: "Bind up for me these coins and keep them by thee."

79 (IX. 8 : 39 *a*)

LENIENCY IN ENFORCING LAW.

R. Hezekiah was standing in the street of Caesarea when he saw a man carrying produce (of the Sabbatic year) of what is prohibited. He turned his face, that the man might not see him. R. Jakob bar Aḥa heard of this and said: "The mother of that man bore a son."

A man was suspected as to the Sabbatic year. He said to his wife: "Bring out the Ḥalḥah." (The priest's share of the dough: Num. XV. 207). She said to him: "Thou art suspected concerning the Sabbatic year and now thou sayest, 'Bring out the Ḥallah.'" He replied: "The Ḥallah is based on Mosaic Law. The Shebi'ith is based on the authority of R. Gamaliel and his associates."

TERUMOTH.

THE HEAVE-OFFERING.

80 (VIII. 5 : 45*c*, *d*)

SCRUPULOUS ALMSGIVING.

R. Jose ben Shaool tells this story: A certain woman was very devoted to deeds of charity, but her husband disapproved. One time there came up to her home a poor man. She set (food) before him to eat. While he was eating she noticed her husband coming up. She put the man within the upper chamber. She set (food) before her husband that he might eat. He ate, slumbered and slept. A serpent came and ate some of what was before him, and the poor man was watching it. When he (the husband) awoke, he raised himself and desired to eat from what was before him. The man in the upper chamber began to speak to him.

This action shows, that though the husband slept heavily, the poor man was innocent. And there is no cause for suspicion of intimacy. And as there is no suspicion on that side, neither should there be of the wife's adultery. It is written: "*They* committed adultery, blood was in *their* hands (Ezk. 23[37])."

There was a man with whom was found a jar of wine uncovered. He went on the evening of the Great Fast to pour it out. A man saw him and said: "Give it to me that I (we) may drink it." He said to him: "Nay, it has been left uncovered." He persisted, however, saying: "Give it me and the Lord of the Fast will confirm." He had not ceased to drink, when he was completely poisoned.

R. Z^{e}era was sitting, eating, and he fell asleep. He put his hand upon the neck of the jar and said to his domestics: "Light the lamp." They lighted it and they found an insect, like a hair, twined round it. He said to it: "Thou wicked thing, what if I had not been warned of thee?"

R. Immi said: "We need to be careful of everything as to which ordinary people are careful. It is forbidden to put coins in the mouth; to put soup under a bed; to put a loaf under the armpit; to thrust a knife into a radish or into a citron."

81 (VIII. 7:46 *a*)

SUDDEN DEATHS THROUGH FOOD.

A man was carrying a pierced melon and he gave of it to ten men to eat, and they died. It (a serpent) passed spittle over it and pierced it.

A certain man disliked lamb. One time he was eating meat and a man passing by said: "It is lamb." He choked and died.

Some ass-drivers put up at an inn. They said (to the landlord): "Give us lentils," and he gave them. They said: "Give us a second time," and he gave them. And they said: "The first were better than these." And they said: "The spine of a serpent we found (in the second serving)." They choked and died.

Some shepherds had milked, and a serpent came and took some of it and there was a dog watching it. When the shepherds came and were going to eat, the dog began barking at them and they did not understand. One partook of the milk and died.

A certain man made ground garlic in his house. There came a field snake and ate some of it and a domestic animal was watching it. The household came in to eat of it. The domestic animal began to throw dust on them but they did not understand; at last he flung himself in the midst of it.

A man invited a Rabban and he placed the dog beside him. The guest said: "Do I deserve this discourtesy?" The host said: "O Rabbi! I am repaying a kindness to the dog. Sabeans once came to the city and one of them entered our house and sought to take my wife. The dog mutilated him."

82 (VIII. 10 : 46 *b*)

MALEVOLENCE REQUITED.

Ula bar Ḳoosheb was sought for by the Government. He fled and went away to Lud, to the house of Joshua ben Levi. They came and surrounded the city. They said: "If you will not surrender him to us, we will destroy the city." R. Joshua ben Levi went up to him and persuaded him to give himself to them. Now Elijah, who is remembered for good, was wont to reveal himself to R. Joshua, and he did not reveal himself. He fasted ever so many fasts and then Elijah revealed himself to him. He said to him: "Do I reveal myself to traitors?" He said to Elijah: "Did I not obey the Mishna?" He replied: "Is this the Mishna of the godly?"

R. Isi was imprisoned in Saphsupha. R. Jonathan said: "Death will enfold him in its shroud." "Nay," said R. Simeon ben Laḳish, "until I kill or am killed I will go and save him by my strength." He went, pacified them and they gave him up to him. He said to them: "Come to the old man and he will pray for you." They came to R. Johanan and he said to them: "What was in your heart to do to him shall be done to them. It shall come to this people." They did not reach Antipatris before they were all gone.

Z^{c}era bar Hanina was imprisoned in Saphsupha. R. Immi and R. Samuel went up to pacify (the queen) concerning him. Zenobia, the queen, said to them: "Your Creator is wont to work very rare miracles by him." At this instant, a Saracen came in carrying a sabre. He said to them: "With this sabre, Bar Nizzur has slain his brother (the queen's father)." Z^{c}era bar Hanina escaped.

R. Johanan said: "I was robbed by the lords of Kanyah." He went up to the Synagogue. Simeon bar Lakish saluted him but he gave no answer. He saluted him again but he gave no reply. Then he said to him: "What does this mean?" He replied: "All the members hang from the heart and the heart hangs from the purse." Simeon asked again: "What does that mean?" "Why are you so?" He at length said: "I have been robbed by the lords of Kanyah." Simeon said: "Show me the corner." He went out to show him. He saw them from afar and began to shout. They said: "If it is R. Johanan he shall receive half." He said: "By your life, I will have all." And he took all.

83 (VIII. 10 : 46*b*, *c*)

DIOCLETIAN, SWINEHERD AND EMPEROR.

Diocletian when he was a swineherd was maltreated by the young men of R. Judah the Prince. He was made Emperor and he came down to Paneas. He sent writings after the Rabbis: "Be ye here at my residence directly after the close of the Sabbath." He said to his messenger: "Thou shalt not give to them the writings except in the evening at the setting of the sun."

The messenger came to each of them in the evening at the setting of the sun. R. Judan the Prince and R. Samuel bar Nahman were coming down to wash in the public baths of Tiberias. Arogonautes (the demon) came to them. R. Judan the Prince wished to rebuke him but R. Samuel bar Nahman said: "Let him alone. For a miracle, he hath appeared." He said to them: "What are you Rabbis doing?" They told him the fact. He said to them: "Bathe, for your Creator is working miracles for you at the end of the Sabbath." He carried them along and brought them in. One said to the Emperor: "Behold the Rabbis are outside." He replied: "They shall not see my face until they have bathed." Now that bath he had heated seven days and seven nights. The demon went out and played before them. Then the Rabbis went into the Palace and stood before the Court. The Emperor said: "Is it because your Creator works miracles for you that you despise the Government?" They said to him: "Diocletian, the swineherd, we despise. Diocletian, the Emperor, we do not despise." Even so, one must not cover.

MA'ASER SHENI.

THE SECOND TITHE.

84 (IV. 9 : 55*b*)

SIGNIFICANCE OF DREAMS.

R. Jonah sought in great trouble (something he had lost). He had a dream and saw it. Do you still say (there is nothing in it)?

R. José used to say: "When a thing is not expected, when a man is not bewildered, when a man is not in trouble, and sees things like a man just as they are here, he is dreaming (that which will come true)." R. Abin said: "He who does like R. José does well."

A man came to R. José ben Halaphta saying: "I saw in my dream and some one said to me: 'Go to Cappadocia and thou wilt find something of thy father's.'" Rabbi asked: "Did the father of this man ever go to Cappadocia?" He said: "Never." So he said: "Go, count ten beams [ϰ = 10th and δοκος = a beam] in thy house. And thou shall find that which is thy father's."

Another man came to the same Rabbi and said: "I saw in my dream one arrayed in a garland of olives." He said to him: "Thou shall be exalted after some days." Another man came and also said: "I saw in my dream one arrayed in a garland of olives," to which R. Jose replied: "Thou shall be beaten." And the man made answer: "Thou didst promise the other man to be exalted, and to me thou sayest that I shall be beaten." He replied: "The other man saw the olives in blossom. Thou sawest them beaten."

85 (IV. 9 : 55*b*, *c*.)

DREAMS (CONTINUED).

A man came to R. Ishmael son of R. Jose and said to him: "I saw in my dream and my eye kissed its fellow," and he said: "May the spirit of that man go forth, for he has known his sister."

Another came to the same Rabbi and said: "I saw in my dream that I had three eyes." "Thou makest ovens," he said? "and the third eye was the eye of the oven."

Another dreamed he had four ears, and his answer was: "Thou

art a water-drawer and two of the ears (thou sawest) are the ears of the jar."

Another saw people running from before him; Ishmael said: "Thou wast bringing thorns and all the people were fleeing from before thee."

Yet another came and said to the same Rabbi: "It was said to me in my dream: 'Cast thy finger downward,'" and Rabbi said: "Give me my fee and I will tell thee." Then it was said: 'Whistle with thy mouth.' "Give me my fee," he said again? "and I will tell thee." Then it was said to me: 'Lift up thy finger again.' He persisted: "Did I not say to thee, give me my fee and I will tell thee? When the first command was given to thee, thus, the rain came down on thy wheat. When thou wast bidden to whistle, the grain was swollen. The last time it sprouted."

86 (IV. 9:55 *c*)

DREAMS (CONTINUED).

A woman came to R. Eliezer saying: "I saw in my dream that the second (support) of the house was broken." He said to her: "Thou shalt bear a male child." She went away and bore a male. After some days she went seeking him and his disciples said to her: "He is not here." They said to her: "What do you desire from him?" She said to them: "I saw in my dream that the second (support) of the house was broken." They said to her: "Thou shall bear a male child and thy husband will die". When R. Eliezer came they narrated to him the incident. He said to them: "Ye have slain a soul;" because a dream counts for nothing except after its interpretation, as it is said: "And it came to pass, as he interpreted to us, so it was." Gen. 41:13.

A disciple of R. Akiba was sitting before him and his countenance changed. He said: "Why so?" He said: "I saw in my dream that three words were said to me which are painful: (1) In Adar thou wilt die. (2) In Nisan thou wilt not see. (3) What thou sowest, thou will not reap." Akiba replied: "These things are all good. They mean this: (1) In the majesty (הדרא) of the Law thou shall be exalted. (2) Temptations (ניסיון) thou wilt not see. (3) Thou shalt sow and not reap means: Thou shall beget children and not bury them."

87 (V. 2:56 *a*)

ZEAL FOR THE SABBATH.

Nikai was beadle in Magdala of the Dyers. Every Friday evening after he had prepared his candles (in the synagogue) he used to go up to the Temple to observe the Sabbath, and then come down and kindle them. Others say he was a Scribe and that every Friday evening he used to go up and expound his chapters in the Temple and then came down to keep the Sabbath in his house.

The Surveyor of Mahelul used to go up to keep the Sabbath in the sanctuary, and there was no one who got up to gather fallen figs earlier than he.

The daughters of Sepphoris were equally industrious.

A man was standing ploughing. His heifer broke loose before him. She ran away and he ran after her. She ran, he ran, until he found himself in Babylon. They said to him: "When didst thou come out?" He said: "To day." They asked: "By which road?" He said: "By this road." They said: "Come and show us." He went out desiring to show them but he was not able.

BIKKURIM.

FIRST-FRUITS.

88 (III. 3:65 *c*)

ZEALOUS STUDENTS OF TORAH.

R. Hila and R. Jacob bar Idi were sitting. There went past Samuel bar Ba. They rose from before him. He said: "There are two offences against you. First: I am not old. Secondly: The Law does not stand up before her son."

R. Hezekiah, after he had toiled in the study of Law as much as he needed, used to go and sit down before the Synagogue in order to see the old men and to stand up before them.

Judah bar Hiyya was in the habit of going up to salute R. Jannai his uncle every Sabbath eve without fail. He would go to an elevated place in order to see him at a distance and would

rise up from before him. His disciples would say: "Not so did Rabbi teach, but that we should rise to an old man at a distance of four cubits". He replied: "One does not remain sitting in front of Sinai".

One time he was late in coming up. Jannai said: "It cannot be that Judah my son has changed his custom." He said again: "It cannot be that physical pains can weary that righteous body." It was meant that Judah is no longer with us. R. Meir used to stand up even when he saw an old ignorant man. One used to say of him, that it was not in vain that he lived a long life.

SHABBATH.

THE SABBATH.

89 (I. 1:3*a*; I. 6:4*a*)

SABBATH OBSERVANCE BY RABBIS.

R. Joshua ben Levi was accustomed to hear his grandson read a chapter every eve of the Sabbath. Once he forgot and went to bathe in the public baths of Tiberias. He was leaning on the arm of R. Hiyya bar Ba when he remembered that he had not heard the boy's chapter. He turned and went home.

When Rab was late in coming to the class of R. Hiyya, the elder, he said to him: "Where hast thou been?" and he replied: "A caravan was passing and I have been eating some figs from it." A disciple of Simai went to Antaradus; (pagans) offered him prunes and he ate, but a disciple of Joshua ben Levi who went there, when he was offered prunes did not eat and he reported the matter to his Teacher, who replied: "That was in accordance with R. Simai's doctrine."

(II. 3:5*b*)

Aḥa was once in Asia and he wished to sail between the times of the Feast and the Dedication. A matron saw him and she said to him: "Art thou setting sail now?" His father appeared to him in a dream, and there was no grave for him, but he paid no attention to one or the other. He went to sea.

(III. 1 : 5 *c*)

R. Joshua bar Gezurah was serving before R. Z^{c}era and he was putting before him hot soup (on the Sabbath). "How has it been done?" he asked. "The brazier is swept out and the soup is put in it," was the reply. Z^{c}era then said: "Let it not be done like that, sweep the brazier and put three stones in it and then put the soup on them."

(III. 1 : 6 *a*)

R. Aḥa bar Isaac went in to bathe with R. Ba bar Mamal in the waters of Tiberias on a favourable day. He saw a man sprinkling himself. He said: "This is forbidden on the Sabbath for fear of increasing the vapour and enriching the soil." Whereas, R. Abahu went where others were sprinkling themselves and allowed their water to fall on him.

90 (VI 2 : 8 *a, c*)

VENGEFUL DOGS AND SERPENTS.

R. Aḥa and R. Z^{c}era were walking in the streets (on the Sabbath) when the sandal of R. Aḥa broke loose. When they came to the gate Z^{c}era said to him: "This is the door of thy court." R. Aḥa tied his head-cover around them. In similar circumstances R. Abahu tied his with bast which is used for fastening pomegranates. R. Yona threw his sandal away (and walked barefoot) into a confectioner's shop (saying) his sandal was of little value but his Scripture lesson was precious. R. Eliezer also threw his sandal away.

R. Lazar went to ease himself. A lictor of the Romans came and lifted him up from behind and he sat down. He said: "He has not lifted any one like that, except me. It is impossible that I should go away from here until I know what shall be at his end." There was there a serpent beginning to go forth, and the enclosure there happened to be a spacious one. He quoted Isa 43^{4}: "I will give a man in thy place."

A disciple of Bar Kappara was going out to chop wood. A fig-drier saw him. A serpent was running after him. He cried out: "A serpent is running after thee." It left him and went after the fig-drier, and he quoted Isa 43^{4} also.

Germania, a servant of R. Judah the Prince, went out desiring to accompany his master to R. Hila. There came out a savage dog desiring to attack the Rabbi. Germania rebuked it. It left the Rabbi and bit the servant. The Rabbi quoted Isa 43[4].

Bar Kappara was entering into a village. While entering he injured his finger. He went on and heard the voice of a child reciting: "If he came in alone, he shall go out alone (Exod. 21[3])." Whereupon he said: "It seems to me that no further injury will come to my hand except this." And so it was.

R. Johanan and R. Simeon ben Lakish were very desirous to see the face of Samuel. They arranged to go after hearing the Bath Ḳol (informing them of his illness). They passed a school and they heard the voice of the children: "And Samuel died (1 Sam. 25[1])." This was a sign. So it befel him.

R. Jonah and R. Jose went up to visit R. Aḥa who was sick. They said: "We will go after hearing the Bath Ḳol." They heard the voice of a woman saying to her companion: "Is the lamp put out?" She replied: "It is not put out." And so, (said they) "The lamp of Israel is not to be put out."

91 (VI 2 : 8 *d*)

PROVIDENCE VERSUS ASTROLOGY.

R. Johanan was passing a market and he saw some one selling some of those melons (μηλιτώματα). He said to him: "Dost thou make thy living from these?" The man said: "Yes," and the Rabbi left him. After an hour he passed by him again when the man cried: "O, Rabbi, pray for me, for since that time I have not sold anything." He said: "Change thy place." Sometimes change of name causes (success), and sometimes change of place.

Two disciples of R. Hanina were going out to chop sticks, when an astrologer saw them and said: "These two are going out and not returning." On their way an old man met them. He said: "Give me alms, since for three days I have tasted nothing." There was with them one loaf, and they cut half and gave it to him. He ate it and prayed for them, and said to them: "May your soul be preserved this day, as ye have preserved my soul this day." They went out in peace. They returned in peace. There were men who heard the prediction, and they said to the astrologer: "Didst thou not say that these two young men who went out

would never return?" One said: "Woe to this man for he is a liar and this Astrology of his is all lies." Nevertheless they went and searched and found a snake, half in one bundle and half in the other. They said: "What benefaction did you do that day?" They narrated the fact. The astrologer said: "What can I (*lit.* this man) do when the God of the Jews is pacified with half a cake?"

R. Huna tells this incident. A certain proselyte was an Astrologer. One time he came desiring to go out (to forsake Judaism). One said: "Why are you going out now?" He answered and said: "How can I associate with this holy people and not separate from these things? Let me go out in the name of our Creator." He drew near to a publican who offered him ass-flesh and he ate it. What caused him to fall? Because of his unbelief. What caused him to be preserved? Because he trusted on his creator.

92 (VIII. 1 : 11 *a*)

A MATRON'S SUSPICIONS.

R. Judah, son of R. Ilai, drank four cups on the night of the Passover and kept his head wrapped up until Pentecost. A matron saw him with his face shining and she said to him: "Old man! Old man! one of three things has happened to thee: either thou hast drunk wine, or lent on usury, or thou art rearing pigs." He said to her: "May the spirit of this woman go forth! Not one of these three things is true in my case, but my teaching affects me; as it is written: 'The wisdom of man maketh his face to shine.'" (Eccl. 8[1]).

93 (XIV 4 : 14 *d*)

HEALING BY MAGIC WORDS.

R. Abahu in the name of R. Johanan said: "Scurvy is dangerous."

R. Johanan was troubled with it (*lit.* it met him) and he was healed in the presence of the daughter of Domitian of Tiberias. On Friday at the opening of the evening he went up to her and said: "Do I need anything for tomorrow?" She said: "No! but if thou dost need anything, take kernels of dates, half roasted, [Some say: 'Stones of nikolaos dates'] and barley husks, and dried

excrements of infants; rub and pound it, and tell nobody." On the morrow he went and proclaimed it in the congregation. (And what happened to the woman doctor?) Some say she strangled herself. Others say she became a proselyte.

His grandson swallowed (a bone). A (Christian) man came and whispered to him the name of Jesus (son of) Pandera, and he recovered. When he went out he said to him: "What name didst thou whisper to him?" He answered: "Such a word." He said: "Better for him if he had died rather than have heard that name."

A man loved a woman in the days of R. Eleazar, and was dangerously ill. They came and asked the Rabbi: "May she pass before him that he may live?" He said: "Let him die rather than that."

(XVI 7 : 15 *d*)

A Nabatean was a neighbour of R. Jona. A fire broke out in R. Jona's court. The Nabatean went desiring to extinguish it, but he did not allow him. The Nabatean said to him: "Dost thou rely on the luck?" He said: "Yes;" and the whole court was saved.

R. Judan of the village of Imi spread his cloak over a burning mass and the fire went out.

Samuel was entertained by a Persian. The lamp went out and the Persian went desiring to kindle it. Samuel turned his face. But when he saw the Persian occupied with his own documents, he knew that not for his sake he had rekindled it, and Samuel then turned his face again.

PESACHIM.

THE PASSOVER.

94 (I. 7 : 29 *c*)

PREPARATION FOR THE PASSOVER.

R. Samuel bar R. Isaac had some wine which was turning sour. He put into it barley that it might ferment. He asked R. Immi's advice, what to do with it. He said: "Thou must destroy it."

R. Hanina son of R. Kahana had some honey adulterated with fine flour. He consulted R. Mana, who bade him to destroy it.

One of the disciples of R. Kirai had jars of oil within his granary of corn. He asked the Rabbis and they said: "Go, sweep from under them."

95 (IV 9:31 *b*)

ECONOMY WITH A VIEW TO BENEVOLENCE.

In the days of R. Mana there was a body of troops in Sepphoris and their sons were hostages with them, (to ensure) that tribute should be paid to them. R. Mana advised thus, according to (the advice of) R. Immi. He said: "Not that I (generally) agree with his views, but because of the men of Sepphoris, that they might not forfeit their pledged sons."

Once the Rabbis needed free-gifts. They sent R. Akiba and another of the Rabbis with him. They came intending to enter a man's house and they heard the voice of a child saying to him: "What shall we buy for thee to day?" He said: "Lettuces- not to-day's though, but yesterday's which are faded and cheap." They left him and went away, and after they had collected alms from all the people, they came to this man again. He said to them: "Why did you not come to me first, as you are wont to do?" They replied: "We have been, and we heard the voice of a child, saying to thee: 'What shall we buy for thee to-day?' and thou saidst: 'Lettuces- not to-day's though, but yesterday's, because they are faded and cheap.'" He answered: "What (passed) between me and the child, ye know; but not what (passes) between me and my Creator." Nevertheless, go speak to her (i. e. the wife) and she shall give you a bushel of dinars." They went and told her. She asked: "Did he say, 'heaped up,' or, 'scraped off?'" They answer: "He did not state explicitly." She said: "I will give it you heaped up. If he meant, 'heaped up,' I do according to his word. If not, I will reckon the surplus from my dowry." When her husband heard this, he doubled for her her settlement [Khethubah = portion due to a wife on her husband's death, or if divorced].

YOMA.

THE DAY OF ATONEMENT.

96 (III 7 : 40 *d*)

THE INEFFABLE NAME.

R. Inyani bar Susi went up to visit R. Ḥanina in Sepphoris. He said: "Come, and I will transmit to thee (the ineffable Name). His son also went in and got under the bed. He sneezed and the Rabbi heard his voice and said: "Are you here in the habit of dealing so deceitfully?" He went (away saying): "Neither to thee nor to him."

A physician in Sepphoris said to R. Phinehas bar Ḥama: "Come and I will transmit it to thee." The Rabbi said: "I cannot." He asked: "Why?" and the answer was: "Because I have eaten the tithe, and he who is initiated to this (mystery) may not eat anything given by any man."

96*a* (VI 4 : 43 *d*)

R. Mana went up (on the day of Atonement) to pay a visit to R. Haggai who was sick. The patient said: "I am thirsty." He said to him: "Drink." He then left him and went downstairs. An hour afterward he went up to see him and said: "How fares that thirst of thine?" The patient replied: "When thou gavest me permission, the thirst went away."

R. Hiyya bar Ba used to narrate this incident: A man was walking in the street (on the day of Atonement) and his daughter with him. His daughter said to him: "Father, I am thirsty." He said to her: "Wait a little." She said to him again: "Father I am thirsty." Again he merely said: "Wait a little;" but she died.

R. Aḥa when he had finished the Musaph (on a fast day) used to say before the assembly: "Brethren, you, who have children, may go home on their account."

96*b* (VIII. 1 : 44 *d*)

R. Isaac bar Naḥman went up to see R. Joshua ben Levi on the night of the Great Fast. He (R. Joshua) went out to receive

him clad in slippers. He asked: "What does this mean?" And the answer was: "I am sick (ἀσθενης)."

R. Samuel bar Naḥman went up to see the same Rabbi on the night of a fast. He received his call clad in slippers. He was asked the same question and gave the same reply.

R. Simai Ḥamona went out in the night of a Fast clad in slippers. A disciple of R. Mana taught one of his companions that women might wear slippers. This one said: "Where did you get this from?" The answer was, "From what R. Joshua ben Levi used to do." "But," it was once said, "R. Joshua ben Levi was sick (ἀσθενης)."

SHEKALIM

THE HALF-SHEKEL

97 (VII. 3 : 50 *c*)

THOUGHT AND DISEASE.

R. Eleazar, son of R. Haggai, was leaning on R. Mana. He saw a pagan cutting a piece from his horse and taking it outside. He said to him: "This is what R. Johanan used to say: 'What is found in the hand of a gentile is like what is found in the open street.'"

A man in Sepphoris went desiring to buy meat from the butcher and he would not give him any. He asked a Roman to go, and he brought it. He said to him: "Did I not receive it against his will?" "No," said the butcher, "It was the flesh of a dead body (of which the blood had not been shed) that I gave him."

Rab went down there and saw shambles (μακελλιον) and ass-flesh on them.

A man went desiring to wash his meat in a river and he forgot it. He went away, came back, and desired to take it again. Rab said: "This is illicit;" the reason being that the river might have carried away the former meat, and brought another piece of forbidden food in its place.

A man was walking in the street, carrying meat. A vulture came and seized it from him and threw it down. He came back desiring to take it. Rab told him it was illicit. He said: "(It might be) flesh of a corpse it was carrying and threw down after it had taken the other piece."

The river Ginai carried away skin bottles and the case came before R. Isaac, son of Eleazar. He said: "Let those who bottled the wine identify their knots." (The places where the skins are tied).

A sausage was found in the synagogue of Buli and the case came before R. Jeremiah. He said: "Let the butchers identify their own work."

SUCCAH

THE FEAST OF TABERNACLES

98, 98 *a, b, c* (II. 5 : 53*a*; V. 1 : 55*a*; V. 4 : 55*b*).

ANECDOTES OF THE FEAST.

R. Huna went to ʿAine Tab to arrange the fixing of the new moon. While going he was thirsty in the street but he would not consent to taste anything until he came to the booth of R. Johanan, the scribe of Gophta.

Abudama, the sailor, was sleeping before his shop. There passed by R. Hiyya bar Ba, who said to him: "Go sleep in thy booth."

R. Mana was best man to R. Jacob bar Paleti. He came and asked R. Jose (what he should do). He said: "Go, sleep in thy booth."

R. Isaac ben Maryon was best man to a certain person and he consulted R. Laʿazar, who also said: "Go, sleep in thy booth."

R. Zʿera went up to a circumcision at the house of R. Ila and he would not consent to taste anything. Whether it was because it was his habit not to taste anything before the Musaph was finished, was not known.

R. Levi and Judah bar Nahman received two shekels to go in and gather an assembly before R. Johanan. R. Levi came in and propounded that Jonah, son of Amittai, was of the tribe of Asher; for it is written: "Asher did not dispossess the inhabitants of Accho and the inhabitants of Zidon." (Jud. 1^{31}) And it is written: "Arise, go to Zarephath which belongs to Zidon (1 K. 17^{9})." R. Johanan came forward and expounded that Jonah son of Amittai was from Zebulon, because of Joshua 19^{10}. On another Sabbath R. Levi said to R. Judah bar Nachman: "Take these two shekels and go gather an assembly before R. Johanan." He went in and said before them: "Finely did R. Johanan teach

us, for his mother was from Asher and his father was from Zebulun."

Hiller, the elder, when he saw people dancing wantonly would say to them: "Since we are down here, who is up yonder? What need has He of our praises? Is it not written: 'A thousand thousands serve Him, a myriad myriads stand before Him?'" When he saw them behaving with propriety he would say: "If we were not here, who would be there? Although there are many praises before Him, yet more precious are the praises of Israel than all. How pleasing and sweet are the songs of Israel! 'He inhabiteth the praises of Israel.'" (Psa 22[4]).

ROSH HASHSHANAH.

THE BEGINNING OF THE YEAR.

99 (II. 6 : 58 *b*).

PRECEDENCE OF AGE.

R. Ḥiyya bar Ba was standing praying. R. Kahana came and stood praying behind him. When R. Hiyya bar Ba ceased praying he sat down, for he must not pass before him. R. Kahana was lengthy in his prayers. When R. Kahana ceased, R. Ḥiyya said to him: "Is it your custom here to annoy your seniors?"

They gave precedence to a certain old man before R. Simeon ben Laḳish in proclaiming the Intercalation. (Knowing his incompetence) they brought him in through the outer gate. R. Simeon said: "So let it be as our reward."

R. Laᶜazar said: "When I came up here [to the Holy Land], to *be* here was my first joy. When they elected me, I said: 'This is my second joy.' When I went in to proclaim the Intercalation, I said: 'Their third honour is now mine.'"

99*a* (III. 1 : 58 *d*).

In the days of R. Abahu, persons came desiring to say: "Our Redeemer" (Isa 47[4]) and they said: "Our Redemption;" but he received them.

In the days of R. Berakiah people came and were silent. He said: "Have you heard that the new-moon is consecrated?" They nodded their heads and he received them.

99*b* (IV. 1:59*b*).

R. Zᶜera advised the associates saying: "Go, hear the voice of R. Levi expounding, for it is not possible that he should complete his chapter without some instruction."

BEZAH

WORK TO BE DONE ON FEAST-DAYS.

100 (I. 4:60 *c*).

SABBATIC NICETIES.

Judah bar Ḥiyya went out into the country. They asked him: "Is it (lawful on the Sabbath) to ascend the ladder to the granary?" He said to them: "It is allowed." When Judah came to his father he said: "What work has come to thy hands to day?" He said: "I gave permission to ascend the ladder to the granary." The father placed Tanna's decision before him, and showed by many words spoken: "One may use the ladder to the pigeon-cote but not the ladder to the granary."

100*a* (I. 6: 60*c*)

Rab commanded his disciples not to sit on the slabs outside the school of Asse for they are cold.

Rab Huna did not come down to the Synagogue. Rab Ketinah asked: "Did he not thus teach: 'They may carry those who are infirm?'"

R. Jeremiah taught bar Giranti, a physician, how to be carried in linen wraps so as to visit the sick on the Sabbath. Maysha, grandson of R. Joshua ben Levi, decided, one might be carried in linen wraps to go in and expound in the congregation on the Sabbath.

R. Zerikan said to R. Zᶜera: "When you go South you must ask about it."

101 (I. 9: 60*d*).

THE GRINDING OF CONDIMENTS.

Isaac of Yahaba asked R. Johanan: "Is it right to grind condiments (for spiced wine) on a feast day?" He said: "It is permitted. Give me some and I will drink it." R. Abahu in the name of R. Joshua ben Levi allowed it. R. Zᶜura asked in the presence of

R. Abahu: "Does not he who rubs the condiment the day before do better?" He said: "Yes;" contradicting the dictum of R. Abahu: he here says that it is allowable, and there he says that it is forbidden; but because R. Abahu knew that R. Z^{c}ura and those with him were severe, he too (on that occasion) did as they did. There are some who say that his answer to R. Z^{c}ura was, "He who desires a strong flavour does not rub it the day before." R. Z^{c}ura asked the view of Daroma, the servant of R. Judan, the Prince: "Does the Prince rub and liquefy the condiments on the Feast Day?" He said to him: "Yes."

101*a* (IV. 4:62*c*).

The daughter of R. Hiyya, the elder, came to bake in the oven and she found a stone inside. She came and asked her father what to do. He said to her: "Go sweep it out." She said: "I may not." He said: "Go, press it." She knew, of course, but she wished to hear it from her father.

102 (V. 2:63*a*).

LAXITIES REPRIMANDED.

R. Abba Mari and R. Mattaniah were sitting. They saw a man skimming water here and there and drinking it. R. Abba said to R. Mattaniah: "This is what R. Jacob b. Zabdi, in the name of R. Abahu, forbad."

Rabbi was giving in marriage R. Simeon his son and the guests were clapping on the back of their hands on the Sabbath. R. Meir was passing and he heard the sound and he said: "O, our great ones! the Sabbath is profaned!" Rabbi heard and said: "Who is this who comes to chastise us in our own house?" Others say that his words were: "Who is this who comes to restrain us in our own house?" R. Meir heard his voice and ran. Some went out running after him. The wind blew his turban from off the head of R. Meir. Rabbi looked from his window and saw the head of R. Meir from behind, and he said: "I had not lived to see the Law except when I saw the head of R. Meir from behind."

R. Johanan and R. Simeon ben Lakish both say: "We had not lived to see the Law except when we saw the toes of Rabbi (standing forth) from his sandals."

R. Ila was kept late in school. He went to his house and found the people sleeping and he lay on a ladder in order not to knock at the door on the Sabbath.

R. Jeremiah was expounding with the son of R. Imi. He went desiring to awake him at the dawn of the Sabbath day. He began to knock at the door. The father said to him: "Who gives thee leave to do that?"

R. Abba bar Kahana asked before R. Jassa: "Is it right to pat the stomach on the Sabbath?" He replied: "Who allows that even on the week-day?" R. Samuel bar Abudima (Eudemus) said: "Our Rabbis are wont to allow it on the week days from the navel upwards, and when fully dressed from the navel downwards."

TAANITH.

PUBLIC FASTS.

103 (I. 4:64 *b*).

PIOUS RAIN-PRODUCERS.

A certain man came to one of the relatives of R. Jannai, saying: "Rabbi, give me alms." He said to him: "Had not thy father money?" He answered: "No." But said the Rabbi: "Treasurers are appointed." "So they are," he replied: "But I have heard of them that they are Saracens." Whereupon the Rabbi said: "Thou art worthy to pray and to be answered."

There appeared to the Rabbis an ass-driver who would pray and rain came down. The Rabbis sent and brought him. They asked him: "What is they trade?" He replied: "I am an ass-driver." They said to him: "What meritorious deed has thou wrought?" He answered: "Once I lent my ass to a woman who was weeping in the street. And I said to her: 'What aileth thee?' And she replied: 'The husband of this woman, (i. e. my husband) is imprisoned and I want to see what can be done.' I sent her away. I sold my ass and gave her the price of it. And I said to her: 'See, this is for thee. Release thy husband and sin no more.'" The Rabbis said: "Worthy art thou to pray and to be answered."

There appeared to R. Abahu a man called Pentakakah (*πεντε κακα*) who used to pray and the rain came. The Rabbi sent and fetched him. He asked for the five deeds which that man

did, day by day. They were, (1) to hire prostitutes: (2) to decorate theatres: (3) to bring the garments of females to the bath: (4) to clap hands and dance before them: (5) to strike a tambourine before them. He asked him: "What good deed hast thou done?" He replied: "Once I was decorating a theatre, and a woman stood behind a pillar weeping. I said to her: 'What aileth thee?' And she said: 'My husband is imprisoned and I desire to see what is to be done to release him.' And I sold my bed and the coverlet of my bed and I gave her the price of it, and I said to her, 'See, this is for thee. Go thy way and sin no more.'" He said to him: "Worthy art thou to pray and to be answered."

104 (I. 4:64 *b*, *c*).

THE PIOUS MAN OF KEPHAR IMMI.

There appeared to the Rabbis a pious man of Kephar Immi who prayed and the rain came down. The Rabbis went up to see him. The men of his household said to them: "He is sitting on the hill side." They went out to him and said to him: "Good day," but he made no answer. He sat down to eat and never said to them: "Come and dine." When going home, he made a heap of logs and put his cloke upon the heap. He went home and said to his household (really, his wife): "These Rabbis here are wishful that we should pray that the rain may come down. If I pray and the rain comes down, it will be a reproach to them; and if not, it is a profanation of the name of Heaven. But come, I and thou, we will go up and pray. If the rain comes down, we will say to them that already Heaven is working miracles, and if the rain does *not* come we will say that we are not worthy to pray and to be answered." They went up. They prayed and the rain began to come. He went down unto them (as though ignorant of their errand) and said to them: "O Rabbis! why did you trouble to come here to-day?" They answered: "We want thee to pray that it may rain." He said to them: "Do you need that I should pray? Already Heaven is working miracles." Then they asked him: "When thou wast on the hill, and we said to thee, 'Good day,' why didst thou not reply?" He said to them: "I was occupied with my work. Was I to divert my mind from my work?" "And when thou sattest down to eat, why didst thou not say to us: 'Come and

dine.'" He answered: "Because I had with me only my own slice. Was I to speak to you with insincerity?" They asked him yet again: "When thou camest away to enter thy house, why didst thou put thy mantle upon the load?" He said to them: "Because the mantle was not mine. The request was that I should pray in it, and was I to rend it?" They asked one more question: "Why, when thou wast in the field, did thy wife wear soiled clothes, and when thou wast come in from the field, why did she wear fine clothes?" He said to them: "When I was in the field she wore shabby clothes lest any man should put his eye upon her. And when I came in from the field she put on her fine clothes lest I might put my eyes on another woman." They said to him: "Worthy art thou to pray and to be answered."

105 (II. 1 : 65 *b*).

FASTING IN DROUGHT AND PLAGUE.

R. Berakiah made thirteen fasts and the rain came not. At last it came copiously. He came and said before them: "O brethren, see what we are doing. Is it not that, for which the prophet reproves us?" Then follows Micah 7^3.

(III. 4 : 66 *c*)

There was a plague in Sepphoris and it did not come into the street where R. Hanina was living. The Sepphorites were saying: "What is this old man in our midst? He is dwelling in safety, he and his neighbours, while the city perishes in wickedness." Rabbi came and said before them: "There was only one Zimri in his generation and there fell 24,000 Israelites. And in our time, how many Zimris there are, and yet you murmur!"

One time they needed to make a fast, yet the rain came not. R. Joshua ben Levi appointed a fast in the South and the rain came down. The Sepphorites began to say: "R. Joshua ben Levi has brought down rain in the South, but R. Hanina restrains the water from the Sepphorites." They needed to appoint a second fast. He sent and fetched R. Joshua b. Levi saying: "Would my Lord mind coming out to fast with us?" They both went out for the fast, but the rain came not. R. Hanina went in and spake before them thus: "It was not R. Joshua who brought down rain in

the South, and it is not R. Hanina who restrains the rain from the Sepphorites: but the reason is that the men of the South have tender hearts and they hear the word of the Law and humble themselves, but the Sepphorites have a hard heart. They hear the word of the Law and do not humble themselves." On going home he raised his eyes to the sky and saw that the air was clear and said: "How long will it be thus?" At once the rain came down, and he took a vow on himself never to do so again. He said: "Why should I speak to my Lord of the debt so that he cannot reclaim his debt?" (Why should I restrain the course of God's righteous judgments?)

106 (III. 4:66 *c*, *d*).

RABBIS' POWER IN PRAYER.

R. Laᶜazar appointed a fast, but the rain came not down; whereas R. Akiba appointed a fast and the rain came down. He went in and said before them: "I will illustrate to you by a parable to what the fact is like. It is like to a king who had two daughters. One was haughty, the other was modest. When the haughty one went in, he used to say: 'Let them give her what she desires and let her go away.' But when the modest one went in before him, he tried her temper desiring to hear her entreaty. It is allowable to speak thus (of God), but so as not to profane the name of Heaven."

R. Aha appointed thirteen fasts, yet the rain came not down. On going home, a Samaritan met him and said: "Rabbi, Rabbi, preserve your cloke from the rain." He said to him: "By my life, the heavens are about to do miracles and the year is to be prosperous, but this man is not to live." The heavens wrought miracles. The year was prosperous, that Samaritan died, and all the people said: "Come, see the fruits of the sun."

106*a* (III. 8: 66 *d*).

Levi ben Sisi, when the armies came to his city, took a book of the Law and went up to the top of the roof, saying: "O Lord of the worlds, if I have cancelled one word from this book of the Law, may they enter; and if not may they go away." At once they were sought, but were not found.

When a disciple of his did the same, his hand withered, but they went away.

When a disciple of a disciple of his did so, his hand did not wither and they did not go away. This is to show that a fool cannot see his own folly, and that the flesh of a dead man does not feel the knife.

106*b* (III. 10 : ibid).

R. JUDAN'S LONG SLEEP.

R. Judan, a man of an old proselyte family, said: "This man, Honi the wheel-maker, is descendant of a man also called Honi, a wheel-maker, who was living just before the destruction of the Temple. He went out into the mountain to his workmen and while he was there the rain came down and he entered into a cave. When he sat down he slumbered and slept. He spent 70 years sunk in sleep until the Temple had been destroyed, and built a second time. At the end of 70 years he awoke from his sleep. He went out from the cave and saw the world changed. The plots which were vineyards were producing olives, and the plots which were oliveyards were producing cereals. He enquired of the men of the town saying: 'What is the news of the world?' They said to him: 'Dost thou not know the news of the world?' He said: 'No.' Then they said: 'What is thy name?' He said to them: 'Honi, the wheel maker.' They said to him: 'We have heard that when he entered the court of the Temple it became illuminated.' He entered and it became illuminated. Then he quoted Psa. 126[1] with reference to himself: 'When the Lord brought again the captivity of Zion, we were like them that dream.'"

107 (III. 13 : 67*a*).

STORIES OF ANSWERED PRAYER.

Rabban Johanan ben Zakkai, when he desired that the rain should come down, said to his barber: "Go, stand before the Temple, because Rabbi wishes to be shaved, but he cannot because of trouble." At once the rain came down.

R. Ada bar Ahava, when he wanted the rain to come down, took off his shoe. And when he took both off, the world was saturated.

There were ruins there and Rab caused one of his disciples to dwell in the house until they came to clear it. But as soon as he went out of the house it collapsed.

107*a* (IV. 8 : 68 *d*).

R. Zechariah, son-in-law of R. Levi, [likened them] to those children who run away from the Scribe and go out into the villages.

In every town which they entered the head man of the town was dead and the townspeople were engaged in (burying) him. They entered town after town and no one knew them.

"And not only so, but when ye said: 'We were in our own eyes as grasshoppers and such were we in their eyes,' (Num. 13[33]), did you know what I was making you (to appear) in their eyes?"

When R. Akiba saw Bar Kozba he said: "This is King Messiah," but R. Johanan ben Torta said to him: "O Akiba, the grasses will grow in thy cheeks before the son of David will come."

108 (IV. 8 : 68 *d*).

HADRIAN BESIEGING BETHAR.

For three and a half years was Adrian besieging Bethar, and Eleazar of Modin was sitting on sackdoth and on ashes and praying every day: "O Lord of the worlds! Do not return in judgment to-day. Do not return in judgment to-day." Adrian desired to go to him. A Samaritan said to him: "Do not go but I will see what is to be done and how to restore the town to thee." He entered from the sewer of the town and came and found R. Eleazar of Modin standing praying. He pretended (*lit.* made his soul) to whisper to him into his ear, and the men of the town saw him and brought him to Ben Kozba. They said to him: "We saw this old man telling something to thy uncle." He asked the man: "What didst thou say to him and what did he say to thee?" He replied: "If I tell thee, the Emperor will kill me; and if I do not tell thee, thou will kill me. It is well for me that the Emperor should kill me and not thou." He then stated: "He said to me: 'I am surrendering the town.'" Ben Kozba came to R. Eleazar of Modin and said to him: "What did this Samaritan say to thee and what didst thou say to him?" He replied: "I said nothing

at all to him." He gave the Rabbi a blow and killed him. At once there went forth a Bath Ḳol, and said: (As in Zech. XI. 17).

MEGILLAH

THE SCROLL OF ESTHER AT PURIM

109 (I. 13:72 *b*).

R. JOHANAN. RABBI AND ANTONINUS.

R. Johanan spent three years and a half in which he did not come down to the Synagogue because of illness. At last he saw R. Eleazar in his dream, saying: "Tomorrow, Sinai is coming down to give you a new message." He went in and said before the assembly words found in Exod. XII. 12; Num. VIII. 17.

Antoninus said to Rabbi: "Wilt thou give me to eat of Leviathan in the world to come?" He said to him: "Yes." Then Antoninus said: "Thou wilt not allow me to eat the lamb of the Passover, whereas of Leviathan thou dost allow me to eat." Rabbi answered: "What can I do for thee in regard to the lamb of the Passover, when it is written: 'The uncircumcised shall not eat of it?'" When he heard that he went and was circumcised.

110 (III. 3: 74*a*; III. 4: 74*a*).

BRIEF MISCELLANEOUS STORIES.

R. Hiyya, R. Jasse and R. Immi were judging (a woman called) Tamar. She went and complained about them to the Proconsul (*ἀνθυπατος*) of Caesarea. They sent and wrote to R. Abahu. R. Abahu sent and wrote to them thus: "Already we have pacified three accusers: 'good child,' 'good teacher' and 'good sailor:' (a secret way of writing) Eutokos, Eumousos and Thalassios. But Tamar, bitter in her bitterness still continues, though we have sought to sweeten her. 'In vain the melter refineth.'" (Jer. 6^{29}).

R. Joḥanan reproved the women who hung out their clothes in the area of the Synagogue.

R. Ḥiyya and R. Yassa received (visitors) within the Synagogue.

R. Immi ordered the Scribes saying: "If a man come to you saturated with Torah, receive him, his ass and his goods."

R. Berakiah went to the Synagogue of Bethshan. He saw a man washing his hands and his feet from the reservoir. He said to him: "This is forbidden to thee." On the morrow this man saw the Rabbi washing his hands and his feet from the reservoir and he said: "Is it allowable for thee, then, but forbidden to me?" He said: "Yes."

110*a* (IV. 5 : 75 *b*).

R. Simeon was a scribe of Terebinth. The men of his town said to him: "Cut thy discourses into divisions that our children may recite them." He came and asked R. Hanina and he said to him: "If they divide thy head thou will not hear them." He did not listen to them and they deposed him from his office of Scribe. After some days he came down to this district. R. Simeon ben Josina met with him. He said to him: "What hast thou been doing in that town of thine?" He told him the fact. He said to him: "Why didst thou not listen to them?" He asked him: "Do they do so?" He replied: "Do we not make divisions in the chapter for the children's sake?" He further said: "Do we not repeat and summarize for them?" R. Zᶜura said: "If that scribe had existed in my days I would have appointed him a scholar." (Never a Rabbi).

110*b* IV. 10 : 75 *c*).

R. Pedath was Reader for R. Jassa. Words which he heard from his father he would preface by saying: "Thus saith Rabbi in the name of Abba (my father)." Words which he had *not* heard from his father he would preface by saying: "Thus saith Rabbi in the name of R. Laᶜazar." (His father)

HAGIGAH.

THE THREE FESTIVALS.

111 (I. 7 : 76 *c*).

RABBIS, THE PILLARS OF SOCIETY.

R. Judah, the Prince, sent R. Ḥiyya, R. Asse and R. Immi to pass through the cities of the land of Israel and to appoint for them Scribes and Mishna-teachers. They came to one place and they

found neither Scribe nor Mishna-teacher. They said to the people: "Bring us the guardians of the town." And they brought them the Senators of the town (senatores). They said to them: "Are these the guardians of the city? Far from it: they are the destroyers of the city." The people asked (in astonishment): "Who then are the guardians of the city?" They replied: "The Scribes and the Mishna-teachers." This is that which is written: 'Except the Lord build the house, etc.' (Psa. 127[1])

111*a* (II. 1 : 77 *b*).

ELISHA, THE OPPONENT OF RABBINISM.

The apostate, Elisha ben Abuya, was he who killed those expert in Torah. Every disciple whom he saw praised for his knowledge of the Law, he killed him (as a future Rabbi). And not only so, but he would enter the Synagogues and he would see children before the Scribe and he would say: "What are these doing, sitting here? The business of this one ought to have been that of a builder: of that one, a carpenter: of that, a hunter: of that, a tailor." And when the boys heard this they left School and went away; according to what is written in Eccl. 5[5].

R. Meir was sitting expounding in the school of Tiberias. Elisha, his master, passed by on horseback, on a sabbath day. They came and said to him: "Behold, thy master is outside." He ceased from expounding and went out to him. He said to him: "What hast thou been expounding to day?" He answered: "And the Lord blessed the latter end of Job more than the beginning." R. Elisha then asked: "How didst thou open it out?" Meir replied: "O! I said that the Lord added to all which Job had had twofold: that he doubled to him all his wealth (mamon)." His master exclaimed: "Alas for those who are lost and are not found! Akiba, thy master, did not expound it so, but that the Lord blessed the latter end of Job more than the beginning in merit, charities and good works, which surpassed what was in his hand at the beginning."

Abuyah, my father, was one of the grandees of Jerusalem. On a sabbath day, when I was circumcised, he invited all the grandees of Jerusalem, and seated them in one house; but R.

Eliezer and R. Joshua he seated in another house. After they had eaten and drunk they began to clap and to dance. R. Eliezer said to R. Joshua: "While they are engaged in their occupations let us be engaged in ours." And they sat down and occupied themselves in the words of the Torah, from the Torah to the Prophets, and from the Prophets to the Hagiographa, and there came down a fire from heaven and enveloped them.

112 (II. 2:77*d*, 78*a*).

SIMEON BEN SHETACH, THE MAGICIAN.

We are told that Judah ben Tabai was Prince and Simeon ben Shetaḥ was Father of the Beth-Dîn. There are some Tannaites who record the opposite. He who says that Judah ben Tabai was Prince, can quote this story about the Alexandrians as confirmatory. The men of Jerusalem were desirous of appointing Judah ben Tabai to be Prince in Jerusalem, but he fled and went to Alexandria. The men of Jerusalem wrote a letter thus: "From Jerusalem the great to Alexandria the little. How long shall my bridegroom dwell with you and I am dwelling desolate because of him?" Judah slipped off to embark on a ship; (and in conversation with his disciples) he said: "Deborah, the mistress of the house, who entertained us, what was lacking in her?" One of them said: "O Rabbi! her eye was injured." The Rabbi sternly replied: "Two faults lie against thee. First, thou didst suspect me. Secondly, thou didst thyself look improperly on her. Did I say, 'Beautiful in appearance?' I did not mean that, but Beautiful in deeds." He was angry and went away.

He who says that Simeon ben Shetaḥ was Prince may quote a story about Ashkelon as confirmatory. Two pious men were in Ashkelon eating together and drinking together and studying the Law together. One of them died and they did not accord to him an honourable burial. The son of Maon, the publican, died; and all the town took a holiday to give him an honourable burial. The pious man (who survived) began to be grieved and said: "Alas there is no merit for the enemies of Israel." [An euphemism: really meaning 'for Israel,' but not daring to say so]. There appeared to him in a dream one who said: "Do not despise the sons of thy Lord. One of these two men did one

sin and he died in it. The other did one good deed and he died in it. What sin did that pious man commit? Grace to him! he never practised sin in all his life: but on one occasion he put on the phylacteries of his head *before* he put on the phylacteries of his hand. And what good deed did the son of Maon the publican do? Grace to him! [cf. *ἵλεως σοι*. Matt. 16[22]] he never practised good deeds in all his life: but on one occasion he made a dinner for the Councillors (*βουλευται*) and they did not come and eat it; and so he said: 'Let the poor eat it that it may not be wasted.'" Others give a different account, namely, that he was passing along in the street (carrying cakes) and one cake fell off, and a poor man saw it and took it, and he did not say anything to him in order not to cause his face to blush. After some days that pious man saw the pious man who had been his associate walking in gardens, in parks and among fountains of water. He saw the son of Maon the publican with his tongue protruding, on the bank of a river, longing to reach the water; but in vain.

He saw Miriam also, daughter of 'Ale Betsalim. R. La^{c}azar bar Josa said she was suspended by the nipples of her breasts. R. Jose bar Hanina said the bolt of the gate of Gehenna was fixed in her ear. He asked them why it was so. They told him that she fasted and published the fact abroad. Others say that she fasted one day and reckoned it two days. He asked: "How long will she be thus?" And they said: "Until Simeon ben Shetaḥ shall come and we remove the bolt from within her ear and fix it within his ear." He asked: "But why?" (the Rabbi had merited this). They said to him: "He made a promise: 'If I become Prince I will distroy the sorceresses;' and he has become Prince and he has not slain the sorceresses; and behold there are 80 women who practise sorcery located in a cave in Ashkelon, corrupting the world: but go, speak to him." He answered them: "I fear, since he is a Prince, that he will not believe me." They said: "If he believes thee, well, if not, do this as thy sign before him: Put thy hand on thy eye, remove it and then replace it; and repeat this." He went and told him the story. He desired to do the sign in his presence but he would not allow him. The Prince said to him: "I know that thou art a pious man, and also that thou art able to do it; nevertheless, I do not speak of these things with my mouth; I only think in my heart."

Forthwith Simeon arose on a stormy day and took with him 80 chosen men and put in their hands 80 pure garments and put them into new pots and overturned them on their heads. He said to the 80 men: "When I whistle once, put on your garments and when I whistle the second time, come in, all of you together. And when you enter, each one of you must embrace one of the women and lift her up from the earth; because it is the nature of a sorcerer, that he is not able to do anything when thou hast lifted him from the ground."

He went and stood at the door of the cavern and said: "Comrades, comrades, open to me for I am one of you." They said: "How hast thou come here on such a day as this?" He answered: "I have walked between the drops of rain." They then said: "And what hast thou come here to do?" He replied: "To teach and to learn." "Every one who comes," they said, "must demonstrate what he knows (and we will do the same)." Then one of the sorceresses said what she said (the secret magic word), and bread was brought. Another said the word, and meat was brought. Another spake the word, and soup was brought. Another, and wine was brought. Then they said to him: "What is there in thy power to do?" He replied: "It is in my power by whistling two whistles, to bring to you 80 choice men to whom you will impart joy and they will impart joy to you." They said to him: "That is what we should like." He whistled once and they put on their garments. He whistled a second time and they entered all together. He said: "Every one who enters must select his mate." Then they carried them in their arms and went and hanged them.

MOED ḲATON

THE MINOR FEAST.

113 (II. 2:81 *a*, *b*.).

CUSTOMS AT FUNERALS.

R. Simeon, son of R. Jannai, cut his vine (on a feast-day). All the people saw him and they cut theirs after him. Next year he let it alone and it withered.

(II. 3 : 81 *b*; III. 1 : 81 *d*; III. 1 : 82*a*; III. 4 : 82*a*; III. 5 : 82 *b*, *c*).

R. Mana said: "If one knows that if he does not buy there will be a diminution of profit, he may buy: but if not, he may not buy."

R. Jonah of Bozrah had some rolls of the Law to sell. He asked Rab Huna to buy them during a festival.

He replied: "Art thou gladdening the festival? Art thou drinking spiced wine?"

R. Simeon ben Levi was once guarding figs in a foreign land. Thieves came and stole some of them in the night. At length he detected them and said: "May these people be accursed!" And they said to him: "May that man be accursed. May trouble be upon his soul!" He said to himself: "Money only do they owe me. But this is a matter of life." He went out and ran after them. He said to them: "Forgive me." And they said: "Forgive us and we will forgive thee."

The sister of R. Samuel bar Abba fell asleep (i. e. died); and he was sitting, trimming his nails. R. Laʿazar went up to see him and he did not hide them. R. Nathan bar Abba went to see him and he did conceal them. And he said to him: "Before R. Laʿazar thou didst not conceal them, and before me thou didst conceal them." He said in reply: "Dost thou think thou art as dear to me as R. Laʿazar?"

One man lost his phylacteries at festival time. He came to see R. Hananel and he sent him to consult R. Abba bar Nathan. The man said: "Give me thy phylacteries and go write others for thyself." Rab said: "Go, write some for *him*;" (the man who had lost them).

R. Abba, son of R. Papi, and R. Joshua of Siknin, in the name of R. Levi, teach that after death for three entire days the soul hovers over the body expecting that it will return into the body: but when it sees that the aspect of the face is changed it leaves the body and goes away.

When the sister of Gamaliel Zuga fell asleep, Hillel, her brother, went up with him. R. Mana said to him: "Since thou art the head of the family, when thou goest up to the house of thy brother, take off thy sandals."

R. Mana was in Caesarea when he heard that his son's son was dead. He went and shaved. They say to him: "Not so did Rabbi teach us: even in the case of one distant relative to another, hair-cutting is forbidden." He said: "Yes, in the case of those present at the death. We were not with him."

114 (III. 5:82 *d*; III. 7:83 *b*).

RABBIS IN SICKNESS AND SORROW.

Two sons of Rabbi went out: one with his head uncovered, and devoid of sandals, and one with his head covered, and wearing his sandals.

R. Jonah went up to see R. Gorion. He went out to meet him wearing his sandals. He asked him: "Dost thou expect to teach us by thy example?" "They do not learn an example from a small man," said he.

A disciple of R. Ḥisda was sick. He sent to him two disciples who might study with him. He became before them as the appearence of a serpent. They partook of the last meal and he died.

A disciple of R. Pedaiah was sick. He sent to him two disciples to study with him. He became before them like a star. They partook of the last meal and he died.

R. Yassa had an instance. R. Johanan sent to him two disciples who might study with him. Whether this came under the category of what is conceded or under the category of what is customary, they do not know. R. Yassa says it was not customary but is after the analogy of those words of the Rabbis when an ordinary man interrogates them and they stand there like one to whom the subject was not familiar.

R. José bar Petrus, father-in-law of R. Joshua ben Levi the elder, had an experience. Bar Kappara sent to him two disciples that they might study with him. Whether because it was conceded, they did not know: or because he was passionately devoted to the Law, they do not know.

R. Simeon ben Laḳish was riding in the street. There met him a Samaritan who blasphemed, and Simeon tore his garment. He blasphemed again and again, and on each occasion R. Simeon tore his garment. He got down from his ass and gave him a blow on his heart and said to him: "Thou wretch! Has thy mother clothes sufficient for me?" This means that it was customary to tear one's clothes against blasphemy; this custom still survives.

R. Jonah was in Tyre when he heard that the son of R. Abahu had died. Although he had only eaten cheese and drunk water he concluded that day fasting.

R. Ba and R. Ḥuna b. Ḥiyya were sitting when there came an ostrich and seized R. Ḥuna's phylacteries. R. Ba seized it and strangled it.

JEBAMOTH

LEVIRATE MARRIAGES

115 (II. 6:4*a*)

MAY WE CIRCUMCISE ON THE SABBATH?

Jacob, a man of Kephar Neboraya went to Tyre. They came and asked him: "Is it right to circumcise the son of an Aramaean woman on the Sabbath-day?" He thought it was permissible, basing his decision of Num. 1^{18}: "They were registered according to their families by their fathers' houses." R. Haggai heard of it and he said: "Go, fetch him that he may be flogged." Jacob said: "Why art thou about to smite me?" He said: "Because of this which is written: 'And now let us make a covenant with our God, to expel the foreign women and those that are born of them.'" (Ezra 10^{3}) Jacob said: "From a passage in the Kabbala (i. e. the Hagiographa), art thou smiting me?" Haggai answered: "It shall be done according to Torah." He asked: "What Torah?" He said to him: "From a passage which was quoted by R. Johanan in the name of Simeon ben Jochai: 'Ye shall not form alliances with them.'" (Deut. 7^{3}).

115*a* (IV. 12: 6*b*).

THIRTEEN BROTHERS AND LEVIRATE LAW.

There were thirteen brothers and twelve died without children. They came before Rabbi and sought that the survivor should act the levirate. Rabbi said to him: "Go, and do this," (i. e. take all the twelve widows for wives). He replied: "It is not within my means." And the women said, every one of them individually: "I will supply the wants of the household during my month:" (one month a year). And the man asked: "Who will supply our wants during the intercalated month?" (the second Adar, the 13th lunar month). Rabbi said: "I will supply your needs during the month of intercalation (every year)." He prayed for them and they went away. After three years they came bringing thirty-six children. They came and stood before the Rabbi's court-yard. His attendants came up and said to him: "Below, there is a village of children desiring to salute thee." Rabbi looked from the window

and saw them. He asked: "What is your business?" They answered: "We desire that thou shouldest give to us that month of intercalation." He gave them the money for the month of intercalation (as he had promised).

116 (XII. 7 : 13*a*)

AN ALL-ROUND RABBI.

The people of Simonia came to see Rabbi saying: "Please, give us a man who shall be at once an expositor, a judge, a reader, a scribe, a Mishna-scholar, and who will do for us all that we need." Rabbi gave to them Levi, son of Sisi. They made for him a great throne and seated him thereon. They then came and interrogated him thus: "A paralysed woman, how is she to perform the ceremony of taking off the goel's shoe?" (Deut. 25^{7-10}) He made no answer. They then asked: "What is the rule, if, in 'spitting,' (Dt. 25^{10}) she spits blood?" He made no answer. They said: "Perhaps he is not master of legal traditon: we will ask him questions of exegesis." They came and asked him: "What does that mean which is written (Dan. 10^{21}): 'But I will show thee what is inscribed in the writing of truth?' If it is truth, why is it sealed? and if it is sealed, why is it truth?" Still he made no answer. They came to Rabbi and said to him: "Is this mason of thy masonic guild?" He replied: "By your life, I gave you a man as (learned as) myself." He sent and fetched him, and asked him: "Why didst thou not answer them?" He replied: "They made me a great throne (*βῆμα*) and seated me thereon and my spirit melted within me."

SOTAH

SUSPECTED ADULTERY.

117 (I. 4: 16*d*; III. 4: 19*a*)

R. MEIR AND HIS FEMALE DISCIPLE.

R. Zebediah, son-in-law of R. Levi, used to tell this story: R. Meir was wont to expound in the synagogue of Ḥamta every night of the Sabbath. There was a woman who was wont to

hear his voice. One time he kept them late and she went home to enter her house but found the lamp extinguished. Her husband said to her: "Where hast thou been?" She said to him: "To hear the voice of the Expounder." He said to her: "May so and so happen, if this woman enters here into the house until she goes and spits in the face of this Expounder." R. Meir divined in the Holy Spirit and feigned (*lit.* made) himself ill in his eyes, and he said: "Let every woman who knows how to cure eyes come and cure me." The neighbours said to her: "Behold this is thy chance that thou mayest enter thy house. Feign thyself a healer and thou wilt spit in his eyes." She came to him and he said to her: "Art thou skilled to heal the eyes?" and because of her fear, she answered "No!" He said to her: "Spit into my eyes seven times and it may do it good." And after she had done so, he said to her: "Go, say to thy husband: 'Thou saidst I must spit *once* in his face and I have spat seven times.'"

The widow of R. Shobtai was squandering the estate. The orphans came and drew near to R. Eleazar and he said to them: "What can I do for you? You would be foolish to ignore the settlement made on her as a widow." Some one said to them: "Whe advise you to say that you are about to sell; and she will claim her dowry, but lose her alimentation." They did so, and in the evening she came and drew near to R. Eleazar. He said: "This is the plague of the Pharisees: they have struck her." [This is explained to mean the habit of the Pharisees to give advice to the heirs which enabled them to evade paying alimentation to the widow].

KETHUBOTH.

MARRIAGE SETTLEMENTS.

118 (XI. 3:34 *b*).

R. JOSÉ'S KINDNESS TO HIS DIVORCED WIFE.

The wife of R. José, the Galilean, caused him much annoyance. R. Laʿazar went up to see him. He said to him: "Rabbi, divorce her for she is not thy glory." He replied: "A great dowry is upon her." R. Laʿazar said to him: "I will give thee the dowry and do thou divorce her." He gave him the dowry and he divorced her. She went and married the guardsman of the town. He

was brought down from his wealth and became blind (*lit.* 'abounding in light:' an euphemism). And she was walking him about all the town, leading him. One time she took him all round the town and nothing was given to him. He said to her: "Is there not here another neighbourhood?" She said to him: "There is the neighbourhood of him who divorced me, but I cannot enter there." He began to beat her. Just then R. José, the Galilean, passed by and heard them quarrelling in the street. He took them and put them into a house which was one of his own, and he also kept them in food as long as they lived.

NEDARIM

VOWS.

119 (II. 5:37*c*; IX. 1:41*c*; IX. 3:41*c*; XI. 1:42*c*).

RELEASE FROM VOWS.

A certain man made a vow in definitive terms. He came to R. Meir (to be released from his vow). He sent him to R. Judah, saying: "Let him know that thou camest to me and that I sent thee to him." He came to R. Judah and he sent him to R. José saying: "Let him know that R. Meir sent thee to me and that I have sent thee to him." He came to R. José and he said to him: "If the foremost men cannot release thee, another may not release thee."

R. Mana vowed to abstain from his father's wine. His father came and went up to see him. The father said: "If thou hadst known that I should be annoyed, wouldest thou have vowed?" He answered: "I should not," and he released him.

Do we give our confirmation in the case of a man, who says: "My claim on my father is this: (naming something of benefit)?" R. Jacob bar Aha and R. Samuel bar Nahman, in the name of R. Johanan, compel the son to maintain the father. But we do give our confirmation in the case of a man who says: "My father's claim is on me."

R. Mana vowed and went up to R. Shammai who said to him: "If thou hadst known that the college would stand aloof from thee, wouldest thou have vowed?" He said: "No," and so he released him.

A certain man was suing a very rich man. He came and sought judgment before Rab. Rab sent for the rich man and he said: "What! with such a man as thou should I come and be judged? If all the camels of Arabia came, they could not carry all the keys of my treasures." Rab heard and said: "How haughty is that man about that which (really) is not his own. May a loss come upon it!" Forthwith an order (*κέλευσις*) went out from the government, that he and his should come to the Treasury (*ταμεῖον*). He came to Rab and said: "Pray for me that my life may be spared." He prayed for him and he was reprieved.

A man came to annul a vow before R. José. He covered his head and sat down. Rabbi said: "How didst thou swear?" He said to him: "'Efofé Yisrael' (a disguise of Elohé Yisrael, for, By the God of Israel), she does not enter my house." R. José said to him: "'Efofé Yisrael,' then she does not enter thy house."

GITTIN

DIVORCES.

120 (I. 6:43*d*; VII. 6:49*a*)

ACTIONS IN CIVIL LAW.

R. Dustai, son of R. Jannai, and R. José ben Kaiphar went down to the associates there to collect debts. An evil rumour was spoken concerning them. They came desiring to collect from them, and they replied: "Already we have acquired the right." Then they said: "We desire that you assure us well." But they replied: "We are unpaid trustees." They came to R. Dustai, son of R. Jannai, separately, and he said to them: "Here is all we have." Then they handled R. José ben Kaiphar and he resisted them, but they took it from him by force. When they came up here (to Palestine) R. José came to R. Jannai, father of R. Dustai, and said: "Hast thou not seen what thy son has done against me?" And he asked him, what he had done. He replied: "If he had agreed with me they would not have obtained anything from us."

A certain man paid in advance the money to a ship (for the transport of goods) and the river became dry. The case came

before R. Nachman bar Jacob, who simply said: "See, there is the ship. Bring in the river."

Ben Abba bar Huna, in the name of R. Abba, prayed that the river might dry up that he might receive his money.

KIDDUSHIM

BETROTHALS

121 (I. 1: 58 *d*)

THE RELATIVE VALUE OF METALS.

R. Hanina said: "The value of Copper remains constant. Silver is cheaper at one time, dearer at another." R. Mana said: "Silver remains constant. Copper is dearer at one time, cheaper at another." According to the dictum of R. Hanina, for all time six women can be purified for one *as*. According to the dictum of R. Mana, sometimes six women, sometimes eight, can be purified for one *as*.

Ḥilphai said: "Bring me to the bank of the river, and if I cannot bring out the Mishna of R. Ḥiyya Rabbah from our Mishna, throw me into the river." They say to him: "Behold, R. Ḥiyya taught that a shekel is worth four dinars." He said to them: "We also teach how much a shekel may be diminished before it becomes unpayable." [R. Meir said: "It may be diminished four dinars;" which is equivalent to one *as* per dinar].

122 (III. 4: 64*a*; III. 5: 64*a*)

LAWSUITS ABOUT MONEY.

A man was standing with his comrade in the street. He said to him: "Give me my ladle (κυαθος) which thou hast." He replied: "Give me the dinar which thou hast of mine." He said to him: "Give me the ladle and take the dinar." The case came before R. Mana, and he said to one of them: "Thou hast confessed to him that thou owest him the dinar and he has not confessed to thee that he owes thee the ladle. Go, give him the dinar."

A certain man owed his comrade 100 dinars by written contract. He sent 50 (to his creditor) by means of a messenger, saying to him: "If he does not give thee the contract thou must not pay him anything." The case came before R. Immi and he decided

thus: "Go, give him the written contract; we know (that 50 dinars are still owing)."

A certain man was about to betroth a certain woman. His companion anticipated him and said to the woman: "That man who was going to betroth thee has an evil disposition. He is certain to forsake thee: but see, here is this dowry for thee by which thou art betrothed to me when he divorces thee."

123 (III. 14:64*c*)

DISABILITIES OF BASTARDS.

A proselyte came to visit R. José. He asked him: "Is it right to marry a bastard?" He replied: "It is allowable." He returned and went to visit R. Judah (and put the same question). He replied: "It is allowable, but be assured that the children of that man are bastards before Heaven." The proselyte returned and came again before R. José and said to him: "Didst thou know that this is so? Why then didst thou declare it allowable at my first visit?" He replied: "What thou didst ask me, I answered thee." R. José further said: "That proselyte is like cotton wool. If you desire to put it into sheep's wool, it is allowable; or to put it into linen, it is allowable."

In the days of R. Berakiah, a Babylonian came up here; and the Rabbi knew in himself that he was a bastard. "Rabbi," said the man, "Give me alms." Rabbi replied: "Tomorrow thou wilt be standing in the congregation, and I will make a collection for thee." He came, sat down and expounded. When he ceased to expound Rabbi said: "Give a contribution to this visitor, brethren, for he is a bastard." When the assembly had gone away, he said to him: "O Rabbi! I asked from thee provision for the life of an hour and thou hast ruined my whole life-time."

BABA ḲAMA

DAMAGES AND INJURIES

124 (VI. 7:5c)

DEPOSITS OF MONEY.

A certain man deposited with his companion a closed sack, and it had an accident. The defendant said that the sack was

full of rubbish, while the accuser said it was full of silk. Behold! the accuser swears what the contents were and receives the value.

The tenant of bar Ziza deposited with a certain man a pound of gold. Bar Ziza died and the tenant died and the case came before R. Ishmael, son of R. José, and he said: "Who is there who does not know that everything which belonged to the tenant of bar Ziza belonged to bar Ziza himself? Let the goods deposited be given to the sons of bar Ziza." Now some of Bar Ziza's sons were of age and some were under age. R. Ishmael said: "Let those which are of age take their share now: and when those under age come of age let them receive their share." R. Ishmael, son of R. José, fell asleep. The case then came before R. Ḥiyya and he said: "If there is no one who has heard anything of this let the money be given to the sons of the tenant." The master of the deposit said: "Already I have given part (to the sons of bar Ziza)." He said to him: "Whatever thou hast given in accordance with the decision of the Beth Dîn, thou hast given (irrevocably). And what thou givest now, thou givest (irrevocably). Should the sons of the tenant of bar Ziza say to the sons of bar Ziza, 'Give to us what ye have taken,' they can reply to them: 'Whatever has been done in accordance with the decision of the Beth Dîn has been done (irrevocably).' Should those under age say to those over age, 'Divide your share with us,' they can reply to them: 'What has been found, *we* found.'" R. Isaac said: "There is no obligation between those of age and those under age except as one presents a gift to another."

BABA METZIA

COMMERCIAL LAWS.

125 (II. 13:8*d*)

MOURNING FOR RABBIS.

A certain man gave the first impulse to Rab. (*lit.* opened his mouth). Rab heard that he had fallen asleep and he rent (his clothes) for him.

R. Joḥanan was going up from Tiberias to Sepphoris. He saw a man coming down from there, and he said to him: "What news (*lit.* voice) is in the town?" He replied: "A Rabban is

dead and all the people are running to pay him funeral honours." R. Joḥanan knew that it must be R. Hanina. He sent someone to fetch good clothes, worn only on the Sabbath, and Rabbi rent them. Not so however is the Mishna; for it says that every rent which is not made on the spot (where death occurs) is not a rent. R. Joḥanan desired to do something strong to show honour (to the dead). They do not know whether it was because Hanina was his Master, or because it was such very bad news. We have testimony on the matter from R. Ḥiyya bar Wa in Sepphoris. He saw all the people running. He said to them: "Why is all the world running?" They said: "R. Joḥanan is sitting expounding in the college of R. Bannayah, and so all the people are running to hear him." R. Ḥiyya said: "Blessed be the Merciful One who has caused me to see fruit while I am alive. In Exposition, I elucidated all the Bible to him except Proverbs and Ecclesiastes." This applies to every single disciple of his.

126 (IV. 1:9*c*; IV. 2:9*c*)

LOANS OF MONEY.

A daughter of R. Ḥiyya, the elder, lent dinars to Rab. She came and asked her father. He said to her: "Accept from him dinars good and of full weight." From the daughter of R. Ḥiyya they establish a Rule. R. Idi said that Abba also, the father of Samuel, consulted Rabbi to know if it is right to repay a loan of dinars by dinars. He said: "It is permitted." Other Rabbis taught the same.

R. Ḥiyya bar Joseph gave a dinar to a salt dealer. The dealer returned the dinar. R. Ḥiyya said: "Does he not know that already they have put a sickle in the sack of that man? He who took vengeance on the generation of the deluge is about to take vengeance on those who do not stand by their word."

127 (V. 8:10*c*)

PROFIT ON LOANS.

R. Abba bar Zemina gave a dinar to a baker and received (bread) from him at a low rate for all the year. Rab did not approve of it.

R. Hiyya, the elder, had a quantity of flax. The ass-drivers came to buy from him. He said to them: "It is not my intention to sell now, but at the Feast of Purim." They said to him: "Sell to us now at the price you are about to sell it for at Purim." He consulted Rabbi on the matter and he said: "It is forbidden." He went out and fixed it in the college and made it a tradition.

R. Laʿazar gave dinars to a man. He said to him: "What these make from now to the feast of Dedication is mine. From that time onwards, with thee alone is the control. Whether thou losest or gainest, it is thine." He wanted to pay him a share of the profits *after* Dedication, but he would not accept it.

R. Isaac gave dinars to a man desiring that it should be on the same terms as R. Laʿazar's, but the man would not consent.

Kahana gave forty dinars to a man to buy flax for him. The flax was dear. He went to consult Rab. Rab said to him: "Go, take from him forty full measures."

BABA BATHRA

LAWS CONCERNING PROPERTY

128 (II. 3:13*b*)

GRIEVANCES OF TENANTS.

R. Jacob bar Aḥa removed a shopkeeper from one portico to another.

R. Abdomi, brother of R. José, had a shopkeeper dwelling under him. R. Aḥa passed by, and he did not raise any objection. Whereupon Abdomi said: "Our Rabbis pass by and they raise no objection." R. Aḥa was angry at him (the Rabbi). R. Abdomi, brother of R. José, was ill and R. José went up to pay him a visit. He said to R. José: "Go, (to R. Aḥa) and entreat (pardon) from him." He went and spake to the Beth Dîn. And the Beth Dîn had compassion on him and furnished him with a shroud.

A man sold all his court, but reserved in it one portico. And he used to go in and sit in this portico. The case came before R. Jonah, son of R. José. The court said: "It is not at all in thy power to go in and sit there watching who enters and comes out of his house."

A man sold part of a court, but reserved for himself a bakery

in it. The case came before R. Jonah and R. José. They said: "Thou didst come to him: He did not come to thee and therefore thou, the buyer, must tolerate the old bakery."

129 (ibid)

CAUSES OF LAWSUITS.

Those who teach children and those who make low fences are able, or their friends, to protest one against another. The latter may say to the former: "These (children) go and come in seeking thee, and not finding thee, and they multiply paths over our gardens (*lit.* over us)."

The Sepphorites refused to allow one another to fasten the loom pin to the party wall. R. Abimi, son of Tobi, taught that they should put a loom between one partition wall and another.

129*a* (IX. 7: 17*a*)

BETROTHAL PRESENTS.

A man sent to his betrothed numerous betrothal presents. His relatives said to him: "Do not taste anything when you are there." He went, and did not heed their advice, but ate. The house fell and they claimed all.

A man sent to his betrothed twenty-four wagons of novel kinds of things between Passover and Pentecost; and nothing perplexed the Rabbis but whence he obtained the seed of flax and olive trees.

SANHEDRIN

130 (I. 1: 18*a, b*)

RABBIS AS JUDGES.

R. Ba and R. Benjamin bar Japheth were disputing before R. Isaac. The decision was given in favour of R. Benjamin. R. Ba (in chagrin at losing the case) came desiring to protest to R. Amme; and he taught him that when an expert has overturned (a decision) and pronounces judgment, his decision is final.

R. Abahu was sitting judging in the turbulent synagogue of

Caesarea, by himself (i. e. alone). His disciples say to him: "Not so do the Rabbis teach us. Their precept was: 'Do not judge alone!'" He said to them: "When these people see me sitting judging by myself they come unto me that they may agree with my decisions."

R. Johanan, however, went to judge in the presence of R. Ḥiyya, the elder, and he caused a disciple to sit by him, (that he might not judge alone).

A man went to argue before R. Huna and the Rabbi said to him: "Bring me a man who shall climb the palm trees instead of me."

R. Huna was tending cattle and he knew of evidence for a certain man. He said to him: "Bring evidence on my behalf." Huna replied: "Give me my wages."

A man rendered a priest unholy. The case came before R. Isaac and he caused him to eat profane things. The associates thought that he would say that he must pay the cost of the Terumah because of them.

131 (III. 2: 21*a*)

OTHER STORIES.

As they say, two men had a law suit in Antioch. One said to his opponent: "Whatever R. Johanan says I will agree to." R. Johanan heard and said: "It is not at all his business to object to the adjudicator but to hearken to their words yonder and if there be any necessity the Rabbis would write and send the case to (other) Rabbis."

(III. 9: 21*c*; III. 10: 21*d*).

R. Huna, when he saw testimonies exactly corresponding used to cross-examine, and when he saw them turning hither and thither he tried to put them straight.

R. Huna despised the judge who said: "Rely on the testimony of a solitary witness, but such must speak."

R. Huna when he recognized a man's innocence in a law-suit, though he did not know him, would help him by suggestions (*lit.* "open for him") according to the Scripture passage: "Open thy month for the dumb." (Prov. 31[8]).

A certain man accepted an invitation to dine. During dinner

(ἄριστον) he (his host) said to him: "Give me what thou owest me." He said to him: "Yes." After they rose, the guest said: "I do not owe thee anything." He said: "There are witnesses on my side." To which he replied: "I merely said what I did so as not to disturb thy repast."

Kahana fell asleep and left a legacy to R. Josiah. R. Lazar gathered testimony favourable to R. Josiah, when he was not present, and acquired possession for R. Josiah. And not only so but (Kahana) left written rolls, and R. Lazar wrote to his heirs: "The books which the land of Israel has acquired, no one must take them out of the land."

132 (VI. 5: 23 *b*)

THE SON OF SIMEON BEN SHETAḤ.

The hands of Simeon ben Shetaḥ were hot (busy in suppressing crime). A company of scoffers came saying: "Let us take counsel and let us bear (false) testimony against his son, that we may cause him to be put to death." They bore testimony against him and sentence was pronounced against him. When he went out to be slain they said to him: "We are liars." His father sought to have the sentence reversed; but the son said: "O father, if thou desirest that salvation should come through thee, make me thy threshold."

(VII. 19: 25 *d*)

RABBIS AS MAGICIANS.

R. Liezer, R. Joshua and R. Akiba went in to bathe in the public baths of Tiberias. A heretic saw them. He uttered some magic word (*lit.* he said what he said) and the vault (in the bath) held them spell-bound. R. Liezer said to R. Joshua: "Joshua ben Hanina, see what thou canst do." When that heretic was going out, R. Joshua uttered a magic word and the gate pinned him, and every one who entered the gate gave him a blow, and every one who went out gave him a squeeze. He said to them: "Undo what ye have done." They say to him: "Release us and we will release thee." They released one another. When they were going out R. Joshua said to that heretic: "Look here, what canst thou do?" He said: "Let us go down to the sea." When they came down to the sea the heretic spake a magic word and the sea divided; and

he said: "Did not Moses your Rabbi do so with the sea?" They said to him: "Dost thou not admit to us that Moses, our Rabbi, walked in the midst of the sea?" He said to them: "Yes." They said: "Walk thou in the midst of it;" and he did so. And R. Joshua adjured the prince of the sea; and he swallowed him up.

133 (ibid)

R. Liezer, R. Joshua and Rabban Gamaliel went up to Rome. They went into one place and found children making castles of sand, and they were saying to one another: "Thus the sons of the land of Israel do. They say: 'This for the Terumah, and this for the tithe.'" And the Rabbis said: "It is evident that there are Jews here."

They entered a place and were entertained by a certain man. When they sat down to eat (they noticed that) every dish which came in before them was first taken into a side chamber. And they suspected that they were eating the sacrifices of the dead. (*ειδωλοθυτα*). And they said to him: "What is thy meaning in the fact that every dish which thou bringest in before us, thou hast first taken it into that chamber?" He said to them: "I have a father, an old man, and he has laid an oath upon his soul that he will never come out from that chamber until he has seen the wise men of Israel." They say to him: "Go in, and say to him: 'Come out here unto them, for they are here.'" He came out unto them. They say to him: "What is thy concern?" He said to them: "O pray for my son, that he may have a child," (*lit.* who has no child). R. Liezer said to R. Joshua: "Joshua ben Hananiah, see what thou canst do." He said to them: "Bring me seed of flax;" and they brought him seed of flax. And he seemed to be sowing the seed upon the table. Then he seemed to be sprinkling it. Then he seemed as if it was growing. Then he seemed to be reaping it, until he brought up a woman with a plait of hair. He said to her: "Release what thou hast done." She replied "I will not release it." He said to her: "If not I will denounce thee." She said to him: "I am not able, for they are cast into the sea." Then R. Joshua adjured the prince of the sea, and he emitted them. Then they prayed for the son, who obtained the honour to raise him who became R. Judah ben Bethera. They said: "If we came here only to resuscitate this righteous man, it was enough for us."

134 (ibid)

FURTHER STORIES.

R. Joshua ben Hananiah said: "I am able to take gourds and melons and to make them into he-goats and gazelles and they reproduce goats and gazelles."

R. Jannai said: "I was walking in a street of Sepphoris and I saw a heretic taking a pebble and throwing it into the air, and it came down and became a calf."

R. Hinana son of R. Hananiah said: "I was walking on the river-side at Sepphoris and I saw a heretic take a skull and throw it into the air and it came down and became a calf. I came and told Abba (or my father) and he said to me: "If thou hast eaten of it, it was a fact: but if not, it was an illusion of the eyes."

(X. 6: 29*c*)

Antoninus came to see Rabbi and said to him: "Pray for me." He said in reply: "May He deliver thee from this cold weather! for it is written: 'Who can stand before his cold?'" (Psa 147[17]). Antoninus said: "This prayer is not extraordinary. Put on thy clothing and lo! the cold goes away." The Rabbi then prayed: "May He deliver thee from this hot weather!" He said: "Behold! this *is* prayer. Now may thy prayer be answered: for it is written: 'There is nothing hid from the heat thereof.'" (Psa 19[7]).

ABODA ZARA

IDOL-WORSHIP

135 (I. 1: 39*a*, *b*)

LEGENDS OF JEROBOAM.

In the days of Jeroboam all Israel came to him at night-fall and they said to him: "Arise, engage in idol worship." He said to them: "It is the fall of the evening. One has drunk, but one is not drunk. All the people are drunk; but if you will, go

away and come in the morning." In the morning they came unto him. He said: "Now I know that ye desire it but I am afraid of your Sanhedrin lest they slay me." They said to him: "We will slay them." When he saw a worthy man he caused to sit near him two scoffers, and they would say to this man: "Which is the most beloved generation of all?" He would say: "The generation of the wilderness." And they would say to him: "Did they not engage in idol worship?" And he would say: "Because they were beloved, they were not punished." They would then say: "Hush, the king is desiring to do so; and not only so, whereas they made but one calf, he is making two."

136 (I. 4:39*d*)

BUYING IN FOREIGN MARKETS.

R. Hiyya bar Wa sent to buy sandals for himself from the market of Tyre. R. Jacob bar Aḥa said to him: "Art thou one of those who buy in a market?" He said to him: "Hast thou never bought a Lesbian loaf?" He answered: "That is different, for R. Johanan said: 'They do not prohibit anything which is the life of the soul.'" R. Simeon ben Johanan sent and asked R. Simeon ben Jozadak: "Hast thou examined the market-place of Tyre? and what about it?" He said: "Yes I have examined it." The fact was, he gave two pounds of pepper to a courier and he went for him and found an inscription on which was written: "I, Diocletian the Emperor, built this market-place of Tyre to the divinity of Heraclius, my brother, in eighty days."

137 (II. 2:41*a*; II. 4:41*c*).

BARBERS AND WINE-SELLERS.

A proselyte had been a barber and an astrologer: and he saw by means of his Astrology that the Jews would shed his blood. It was nothing but the blood of proselytism, but whenever a Jew went desiring to be shaved he would cut him.

R. Jeremiah went to Gabalene. He taught in relation to those large wine vessels, *ποτήρια*, that one should fill them with water three days, from time to time. There was an Aramean whose wine-

skin burst and an Israelite received the wine into his wineskin. The fact came before our Rabbis. They gave orders to fill them with water three days, from time to time.

R. Jassa went to Tyre. He saw them covering with pitch small wine-skins and Israelites buying them. He said: "Who permitted this?" They asked R. Isaac and R. Mana and they forbad it.

138 (III. 1 : 42 *c*).

FUNERALS OF RABBIS.

When R. Nahum bar Simai fell asleep, they covered the statues (*εἰκων*) with curtains. They said: "As he never saw them in his life he shall not see them in his death (*lit.* sleep)." But do the dead really know anything? R. Simeon ben Laḳish said: "There is no difference between us (who are alive) and the righteous (dead) except words from the mouth: that is the only difference."

When R. Aḥa fell asleep, there appeared a star at midday.

When R. Ḥanan fell asleep, the statues of men bowed themselves. When R. Johanan fell asleep the wall pictures bowed themselves. They say that there was no window picture. When R. Hanina of Brath Hawran fell asleep the sea of Tiberias was rent in twain. They say that when he went up to the Intercalation the sea was rent before him. When R. Hoshaiah fell asleep the idol of Tiberias fell. When R. Isaac son of Eliashob fell asleep 70 door frames of the chief houses of Galilee were upset. They say that they depended on his piety. When R. Samuel, son of Rab Isaac, fell asleep, the cedars of the land of Israel were uprooted. They say that he took a myrtle branch and danced before brides.

When R. Jassa bar Ḥaluphta fell asleep the gutters in Laodicea flowed with blood. They say that he gave his soul on behalf of circumcision.

When R. Abahu fell asleep the pillars of Caesarea wept. The Samaritans said that they were only rejoicing. Israelites said to them: "Those who are afar off know when those who are near are rejoicing." When R. Abahu was falling asleep, there passed before him 13 rivers of balsam oil. He said to them: "Whose are all these?" They said to him: "They are thine." And he said: "All those for Abahu! And I thought I had laboured in vain." (Isa 49^4).

Zabdi bar Levai, R. Jose ben Petrus and R. Joshua ben Levi each said a passage of Scripture when he was dying. One of them said: "For this shall every one that is godly pray unto thee." (Psa 32[6]). Another said: "Let all that trust in thee rejoice." (Psa 5[11]). And the third said: "How great is thy goodness!" Psa 31[19]).

139 (IV. 1 : 43 *d*; IV. 4: 44 *a*).

RABBIS ABROAD.

R. Simeon ben Rabbi had a Mercury statue in his field. There came to him the station keeper. And he said to him: "Inasmuch as I hear that the Governor (ἄρχων) desires to pass here tomorrow I pray thee by thy life to remove these stones." After he had removed them he went to the Rabbi desiring to take the stones, but the Rabbi at once said: "No, they are mine." R. Ḥiyya bar Wa heard and he (quaintly) said: "His mother had a son." R. Ḥiyya the Elder did not teach it, but when he heard it from him he confirmed and established it.

R. Ḳappara found a ring, tied up. An Aramean child ran after him for it. The child was smiting it and cursing it. Rabbi told him to spit upon it but he did not consent to do so. This means that the heathen can unwittingly cancel his own idol worship.

140 (V. 4 : 44 *d*).

JEWS AND SAMARITANS.

R. Simeon ben Lazar went to a town of the Samaritans. There came to him a scribe. He said to him: "Bring me a jar of wine that has been bored." He said to him: "Behold the fountain is before thee, drink." He persisted: and he made the same reply: "The fountain is before thee, drink." The scribe saw that he was pestering him, and he said: "If thou art master of thy soul, behold! the fountain is before thee, drink: if thy soul is mistress over thee, then 'put a knife to thy throat, if thou art a man given to appetite.'" (Prov 23[2]). Previously the Samaritans had profaned it.

R. Ishmael ben R. Jose went to Neapolis (Nablous). The Samaritans came to him. He said to them: "I will show to you that you do not kneel before this mountain, but before the images which are under it: for it is written: 'Jacob hid them under the

terebinth which was near Shechem.'" (Gen 35[4]). He heard them saying: "We will rise early and arrange those thorns." He knew that they were seeking to slay him. He rose earlier and went his way.

R. Aḥa went to Emmaus and he ate dumplings. R. Jeremiah ate cakes. R. Jeremiah ate their (the Samaritans) leavened bread. R. Ḥezekiah ate locusts. R. Abahu forbad their wine according to the decision of R. Ḥiyya and R. Asse. (Why was Samaritan wine forbidden?) There are those who desire to say that one Sabbath eve there was not found any wine in the Samaritan district. At the end of the Sabbath there was abundance from what the Arameans brought; and the Samaritans received it from them. There are others who desire to say that when Diocletian the Emperor went up thither, he put an interdict on wine and said all peoples might make libations except the Jews; and the Samaritans made libations and therefore their wine was forbidden. Others yet again desire to say that Samaritans have an image like the form of a dove, and they pour out libations to this.

VOCABULARY

VOCABULARY.

[Numbers refer to Aramaic Fragments.]

א

אָב, *d.* אַבָּא, *con.* אַב *m.*, father, originator. אַבָּא, my father: אֲבוּי his father; also אֲבוּהִי; *pl.* אֲבָהָן, *d.* אֲבָהָתָא ancestors, 45.

אֲבַד to be lost, 45; to perish; *Aph.* אוֹבֵד to lose, to ruin, 123.

אַבְדָּלָה *f.* The Benediction at the close of the Sabbath.

אֲבַדּוֹקוֹס disguised for אֲבְדוֹקוֹס = *Εὐτυχος*, 110.

אַבְטִיוֹנָא (*ὀπτίων*) *d. m.* a commissary, a Roman quartermaster, a lictor, 90.

אַבְטִיחָא, *d. m.* a melon, 134.

אֲבִיל to mourn.

אָבֵיל *m.* a mourner; pl. אֲבִילֵיא, 11, 16.

אֲבָל or אֲבָלָא, *conj.* but, 16, 38, 100, 110.

אבמיסים disguised for אֲבְמוֹסוֹס = *Εὔμουσος*, 110.

אֶבֶן, *d.* אַבְנָא *f.*, a stone, 45.

אַגָּדָא *f.*, Aggada: homilitical interpretation of Scripture; esp. by illustration and anecdote, 70, 116, 123.

אֲגוֹדָא *d. m.*, a band, bast, a knot, 90.

אַגַר to hire; *inf.* מְיגַר; *Aph.* אוֹגַר to lend for hire, 103.

אַגַר, *d.* אַגְרָא, *m.*, hire, wages, 130; *pl.*, 85.

אָדָא *pron. f.*, this, that.

אַדּוּרֵי, אַדְרוּרֵי *m. pl.*, procession.

אַדַיִין *adv.* still, yet, 48.

אֶדֶם, *d.* אַדְמָא *m.*, blood, 137.

אֲדָר *m.* Adar, the 12th. month, about March. The Jewish months were lunar. Twelve such months are 354⅓ days. A solar year, 365¼ days: so that every two or three years, a second Adar was intercalated, 86, 122.

אֶדֶר, *d.* אִדְּרָא *m.*, a skin, hide.

אִדְּרַע *f.*, an arm, 8.

אַהֲבָה (*Heb.*) *f.*, love, 43.

אָהֵן *pron.* this, 9, 80; that, 14, 120, 136. אָהֵן דְּ he who, 14; כָּל אָהֵן דְּ: wherever, 38.

אָהֵן הוּא = אָהֲנוּ Is this he? 70.

אוֹדִיק Aph. of הוֹק, to look.

אוּדְנָא *d. f.*, an ear.

אוֹיִים *interj.*, Ho! Halloo! 112.

אֲוִירָא *d. m.*, (*ἀηρ*) air, sky, 105.

אוּכָם *adj. m.*, black, 68.

אוּלְפָּן *m.*, doctrine, instruction, 99; (2) The Law: legal tradition, 116.

אוּמָא *f.* a people, 91; *pl.* אוּמַיָּא, 140.

אוּמָן *m.* an artisan.

אוּמָנוּ *f.* a trade, 111.

אוֹנֶס, *d.* אוֹנְסָא *m.* accident, injury, 16, 124.

אוֹף *conj.* too, also.

אוֹצָר *m.* a treasury, 78; a granary, 94.

אוֹרַיְיתָא, *d.* אוֹרַיְיתָא *f.* the Mosaic Law, 3, 21, 32, 86; 'words of law', 105.

אֲזָא to make hot, to heat (Dn 3^{19}), 83.

אֲזַל *imf.* יֵיזֵל, 96; *imv.* זֵיל, 66: אִיזֵיל, 98, 112; *inf.* מֵיזֵיל: to go, to go away, to vanish, to be gone, disregarded, to die, 82, 112.

אַח, *d.* אַחָא *m.* a brother; אחוי 'his b' 23; pl. אַחִין, 51; *d.* אַחַיָּא.

אַחָא Aha, name of a Rabbi.

אַחְוָנַיָּא *m. pl.* plums, 31.

אֲחָד *m.*, אַחַת *f.* one (*Heb.*).

אֲחִיזָה (*Heb.* אחז) a seizure: 'of the eyes'; an optical illusion, 134.

אֲחוֹרָא backward; *pl.* אֲחוֹרֵי back part., 'of hands', 102. *Prep.* behind.

אַחֲרֵי *Prep.* (Heb.) after, 71, 90.

אַחֲרִיתָא *m.* אַחֲרָיְיתָא *f.* another, last, 45.

אֲחָת *f.* sister; אֲחָתֵיהּ 'his s.' 52, 85, 113; pl. אַחָוָן, *d.* אַחָוָתָא.

אֲטִימִיטוֹן (*ατιμητος*) *adj.*, priceless, 142.

אִי (1) if, whether, or; אי ... אי whether or, 44; (2) = אֵין it is not.

אֵי Woe! 69, 91; (2) where?

אֵיבָר, *m. pl.* אֵיבָרִין, אֵיבְרַיָּא, limbs, members, 82.

אֵיגָר, *d.* אִיגְרָא *m.* a roof, 68; אִיגְרֵיהּ 'his roof', 128.

אֵידֵין *pron.* אֵידָא *f.* which? 115, which passage of the Law?

אִיהִי *m.* אִיהִיא *f.*, he himself, she herself.

אִיזָא *m.*; pl. אִיזַיָּא thorns, 85.

אִיזְמֵיל *m.* a knife, 106.

אִיטְלִיסִין *m. pl.*, booths.

אַיְלֵין pl. which? 'Which Rabbis?' 10.

אִיָּר Iyyar, the 2nd month, about May.

אֵיךְ *adv.* How? 49, 68; as, 78.

אִית כָּא = אִיכָּא, there is, or, are (sunt qui); "here is good reward." 56.

אֵיכַן *adv.* where?

אִיכְפַּת care, 9.

אַיִל *m.* a ram, 134.

אִילוּ if, 3, 73, 79.

כְּאִילוּ as if.

אִילּוּלֵי if not, but for.

אִילּוּלָא דְ if he had not (been great) 61.

אַיֵּלִין *pl.* of אֵיזֶה which? Which Rabbis? 10.

אִילֵּין *pl.* these, those, 7, 51, 111, 116.

אִילָן *d.* אִילָנָא *f.*, a tree, 53.

אִילְפָּא *f.*, a ship, 20, 112, 120.

אִימָּא *d. f.* mother; אִימֵּיהּ 'his m.', 9, 23, 46; אִמָּא 'my m.' cf. אַבָּא.

אֵימָה *f.* fear, awe, 117.

אִימָמָא *d. m.* day-time, broad day, 21, 23.

אִימַּר *m.* a lamb, 40, 109, 81.

אֵימַת *adv.* when? 87; עַד אֵימַת how long? 37; אֵימַת דְ whenever.

אֵין not, nothing; אֵינֵיהּ he is not.

אִין if, 10, 47, 82, 106, 112; when, 69, 112.

אִין yes, 63, 91, 131; sign. of interrogation.

אִינְיָנִי Inyani, an Amora, 96.

אִינּוּן *pl.* these, they.

אִיסּוּר *m.* a prohibition: that wh. is prohibited, 79.

אִיסְטְוָא, אִיסְטֵיב (*στοα*) *m.* a portico, colonnade, 128.

אִיסְטְרוֹלוֹגוֹס (אִיצְטְ 137) an astrologer, 91, 137.

אִיסְטְרוֹלוֹגְיָא Astrology, 137.

איסקרנדה (for אִיסְקוּדְרָא, *Pers.* iskodar) a courier, 136.

אִיסָר an *as*, $\frac{1}{24}$ of a denar, 121.

אִיסְרָטָא (*corr.* strata) a street, 97.

אִיסְתְנִיס (*ἀσθενης*) sick, infirm, 35, 96.

איפופי vocalized so as to resemble אֱלוֹהֵי but due to a fancied resemblance between Heb. יהוה and Gk. *πυπι* Popi, 119.

אִיפְשַׁר possible, 39, 46, 88; לֵית אִיפְ׳, 90.

אִיקוֹן (*εἰκών*) *c.* image, statue, 138.

אִיקָר, *d.* אִיקְרָא, *m.* honour, 45, 61; eulogy, 114.

אַיְשַׁר good luck, 104.

אֶשְׁתָּא, *d.* אִישְׁתָּא, *f.* fire, 49.

אִית there is, there are, 2, 32.

אִית לִי I have, 9, 131, 122, 139.

אִית דְּ There are (were) some who, 45, 101.

אִית בִּי It is in me, I can; 112, canst thou?

אִית הֲוָא (rare; freq. in Syr) there is, 59.

אִיתָּא *f.* a woman, wife, 93, 103, 133; *d.* אִיתְּתָא, 80, 103; אִיתְּתֵיהּ 'his wife' 12, 79, 86; *pl.* נָשִׁין women, 9; *d.* נְשַׁיָּא, 96.

אִיתְמָל yesterday, 101.

אָכֵין thus, 16, 46.

אֲכַל, *imf.* יֵיכֵל; *inf.* מֵיכוֹל: to eat, 13, 15, 20, 32;

Aph. אַיכֵל to give to eat, 16; Part. מַיְכֵיל, 47.

אַכְסַנְיָא (*ξενία*) lodgings, 25; beggar, 38.

אַכְפַּת or אִכְפַּת care, concern.

מָה אִכְפַּת לֵיהּ or מַאי, What does it concern him? 9.

אַל not (dissuasively, Heb.).

אֵין לָא = אֶלָּא if not, except, 43, 79; but, 7, 16, 26, 104, 111, 123.

אֵלָה *f.* terebinth, 140.

אֱלָהּ God, 38.

אִלְהֵן if not, unless, except.

אִלּוּ or אִילּוּ (q. v.) if, 3, 80, 93.

אֵלִיָּהוּ Elijah, 69.

אֲלֶכְסַנְדְּרוֹס Alexander.

אֲלֶכְסַנְדְּרִיָּה Alexandria.

אֲלִיסִין *pl. only*, ruins, 144.

אֱלִיעֶזֶר Eliezer: name of several Rabbis, 61.

אֶלְעָזָר Eleazar: name of several Rabbis, 6, 109.

אַלַּף or אֶלֶף, a thousand, 42, 45. *Pl.* אַלְפִין thousands, 42.

אַלַּף, *imf.* יֵילְפוּן to learn, practise;

Pael אַלֵּף to drill, teach, 113, 130;

Aph. אוֹלֵף to teach; אוֹלְפָן 'taught us', 88.

אֵם *f.*, *d.* אִמָּא mother (see אִימָּא).

אַמָּה or אַמָּא, d. אַמְּתָא a cubit, the forearm, 125; *pl.* אַמִּין, *d.* אַמָּתָא (Heb. אַמּוֹת 88) cubits.

אֲמַר = אֱמַר to say, speak, 79, 93.

אַמְגִּירְתָּא blood of proselytism, 137.

אָמוֹרָא, *d.* a speaker, lecturer. One who expounded the views of a Rabbi in the Synagogue, 110. The Amoraim were Rabbis who expounded the Mishna.

אֲמַן, *Aph.* הֵימִין to believe, trust, 7.

אֱמַר, *imf.* יֵימַר; *inf.* מֵימַר: (1) to say; אֲמַרִינַן we said, 38; אֲמַר מָה דַּאֲמַר "he said what he said" = he uttered a magic word, 132; (2) to tell, order, 4, 97; (3) to mean, 95, 112, 125. Ithpe. to be said or spoken, אִיתְאֲמַר, 120.

אָן where? 51, 71; אָן דְּ where.

אֲנָא *pron.* I, myself.

אֲנוּ we, 58.

אִנּוּן they; fem אִנִּין.

אַנְגַרְיָא (*ἀγγαρεία*) *f.* forced service, 2.

אַנְדְּרִיאַנְטוֹס (*ἀνδριάς, -αντος*) *m.* a manlike statue, especially, one of the Emperor.

אַנְדְּרָטָא (= above) a statue; pl., 138.

אַנְטִיפּוֹטָא (*ἀνθυπατος*) *m.* proconsul, 28, 109.

אַנְטוֹכְיָא Antioch in Syria, 28.

אֲנַן *pron.* we.

אֱנָשׁ, *d.* אִינְשָׁא *m.* man.

אַנְתְּ *pron.* thou.

אֲסָא to be healthy; Pael to heal; Ithpa. אִיתַּסִּי to be healed, 93.

אָסִי, *d.* אָסְיָא a physician, 96, 100.

אִסְטְלָא (*στολη*) *f.* a garment.

אִסְטְרָטָא (strata) *c.* a street; *pl.*, 90.

אִסְלְטִין, error for אִסְטָרִין arena, theatre, 29.

אַסְקוּפְתָּא a cross piece: meat hung on a butcher's cross-piece, 97; threshold or lintel, 132, 138.

אֲסַר to bind, to render spell-bound, to forbid, declare illegal, 10, 21, 74, 89; *Peil*, אָסִיר forbidden, 109; *Ithpe.* אִיתְּסַר to be forbidden.

אָסִיר forbidden, 54; unlucky.

אָע, *d.* אָעָא *m.* wood; *pl.* beams.

אַף too, also, even.
אַף עַל פִּי כִי nevertheless, 95.
אַף עַל פִּי שֶׁ although, 98.
אַף עַל גַּב דְּ although, 114.

אַפָּא *d. m.* face; *usu. in pl.* אַפִּין, 5; אַפּוֹי his face, 112.

אֲפָא to bake; *inf.* מֵיפָא, 101.

אַפּוּקֵי *apoc. pl.* exit, termination, 54.

אַפּוֹתֵיקִי (*ἀποθήκη*) storehouse, granary, 119.

אפיפסרוס Epippesarus = Palmyra.

אֲפִילוּ even, 68, even if, 29, altho', 63.
אֲפִילוּ כֵן even so, 76, 80.
אֲפִילוּ ... אֲפִילוּ either ... or, 62.

אַפִּיקַרְסִין *pl.* underwear, bathing dress, 9.

אֲפַךְ to turn, to flee; so Pael 71; (2) to care for, to look after.

אַפְרִיקִי Africa, 77; (2) Phrygia.

אַפְרְסָמוֹן (*βαλσαμον*) *m.* balsam, 138.

אַפְתֵּי *apoc. pl.* spreading (of evening), night-fall, 135.

אֶצְבַּע *f.* finger, 45, 69, 85, 90, 102; *pl.* toes, 102.

אֵצֶל *prep.* (*Heb.*) with, 31, 112.

אֲקוּלַס *m.* Aquila.

אֶרְאֶל *m.* angel; pl., 68.

אַרְבְּעָה *m.*, אַרְבַּע *f.* four, 32, 85, 88.

אַרְבַּעְתֵּי the four, 85, 92.

אַרְבְּעִין forty.

אַרְבֵּיסַר fourteen.

אַרְגְּוָן purple.

אַרְגַּנְטַרְיָא (argentaria) table plate, 58.

אַרְגְּרוֹן (*ἄργυρον*) a small silver coin.

אָרוֹן *c.* the ark; (2) a coffin, 13, 69.

אֲרֵז, *d.* אַרְזָא *m.* a cedar, 85.

אֲרַח to lodge, sojourn; so *Nithpael*, 31.

אָרַח, *d.* אָרְחָא *m.* a traveller; *pl.* guests, 61.

אֲרִי, *d.* אַרְיָא *m.* a lion; *pl.*, 78.

אָרִיס, *d.* אַרְסָא *m.* a farm labourer, 53; tenant, 124.

אֲרִיסְטוֹן, (*ἄριστον*) a dinner, 23, 112, 131.

אֲרַךְ to be long;

Aph. אוֹרֵךְ to prolong, ('prayer') 99; with רוּחַ to test, 106; (2) to tarry, wait, 96.

אַרְכּוֹן *m.* a ruler, elder, 14, 28, 138.

אַרְכִּי *f.* a court of elders.

אַרְמַאי *m.* A Roman, 73; pagan, 97, 139.

אַרְמַלְא *f.* a widow, 17.

אֲרַמִּי, *d.* אֲרַמָּאָה a Syrian.

אֲרַמִּי, *adj. d.* אֲרַמָּיְתָא Syrian, heathen.

אַרְמַלּוּתָא, *d.* אַרְמַלּוּתָא *f.* widowhood.

אָרַס, Pa'ul, ארוס betrothed;

Pael, אֵרֵס to betrothe.

מְאָרְסָא *f.* a betrothed woman.

אָרוּסָא *f.* a bride, 129.

אָרֵס, *d.* אֲרְסָא *m.* poison, 80.

אֲרְסִקִינָס Ursicinus, nephew of Constantine, resident as Roman General at Antioch; 28.

אֲרַע to meet, befall;

Ithpe. אִיתְרַע, אירע to be met, to meet; Piel, אֵירַע to strike, befall, 124.

אַרְעָא, *d.* אַרְעָא *f.* land, 53, 72, 77, 111; earth, ground.

לְאַרְעָא, לָרַע to the ground, down, underneath.

אַרְעָאָה below, nethermost; (2) inferior.

אַרְעִי, *d.* אַרְעֵיתָא the bottom.

אַרְקְלִיוּס Heraclius, brother of Diocletian, in whose honour the market of Tyre was built.

אִשָּׁא, *d.* אִשְׁתָּא *f.* fire, 49, 65; (2) fever.

אַשִּׁי Ashé, President of the Academy at Sura, redactor of the Gemara.

אַשְׁפְּלָא *f.* a basket, 67.

אַשְׁקְלוֹן *f.* Ashkelon, a town of Philistia, 51.

אִשְׁקָק *m.* a street, 105.

אִשְׁתָּא six.

אִשְׁתֵּי sixth.

אִשְׁתֵּיסַר sixteenth.

אִשְׁתִּי = שְׁתִי to drink, 135.

אַתְּ *pron.* thou.

אָת, *d.* אָתָא *c.* a sign.

אֲתָא also אֱתָה, 61; *imf.* יֵיתֵי; *imv.* תָּא, אִיתָא, 87, 96; *inf.* מֵיתֵי: to come, 11, 26, 32;

(2) to come to pass, 64; תֵּיתֵי לִי a form of objurgation: "May it come to me!" 74.

Aph. אַיתֵי, *inf.* מַיְתָא, 45; *imv.* אַיְתֵי 120, 139: to bring, to fetch.

אַתִּין *pron. fem.* you.

אַתּוּן *pron. fem.* you, 11.

אִתְמוֹל (also אִית q. v.) yesterday, 62, 95.

אֲתַר, *d.* אַתְרָא, *m.* a place, 11, 55, 77.

אֶתְרוֹג *m.* a citron, 80.

אִתְּתָא a woman, wife (see אִיהְתָא).

ב

בְּ *prep.* in, into, with, by, in return for, in the case of.

בְּמָה "what canst thou?"

בָּא (1) for אַבָּא father; (2) *partic.* coming, future; (3) *pr. n.* Ba (= Abba).

בְּאֵשׁ to be evil, to be displeasing, to be sick;

אִיבְּאֵשׁ (Peal with *prosth.* א) to be sick, 114.

Aph., to displease, to injure.

בְּאִישׁוּ *f.* wickedness, 105.

בָּבוּיָא *f.* a mirror, a little drum, tympanum, 103.

בָּבֶל *pr. n.* Babylon.

בַּבְלַאי, *d.* בַּבְלָיָה, a Babylonian, 6, 123.

בְּגִין *prep.* for the sake of, 40, 93, 95, 96; because of, 18, 20.

בְּגִין דְּ (*w. Imf.*) in order that, 94; (*w. Pft.*) because, 30, 83, 103, 107, 139; when, 31, 102; (*w. Inf.*) in order to, 55, 131.

בְּגִין כֵּן therefore.

בְּדִיל *prep.* because of, in order that;

בְּדִיל דְּ *conj.* because.

בְּדַק to examine, test, 77, 136.

Peil, tested, sure, known; בְּדִיקָא לִי tested by me, 'I am certain', 44.

בדר, *Pael* בַּדַּר to scatter, disseminate.

Ithpa. אִתְבַּהַל to be agitated.

בְּהָלָה *f.* sudden calamity, a shock. 125.

בְּהַת to be ashamed, 68;

Aph. to put to shame, 49; so *Pael.*

בַּהֲתָם *adv.* in Babylonian style: — with a napkin, 35.

בּוּכְרָא *d. m.* firstborn.

בּוּל Bul, the 8th month, about November

בּוּלְוָוטִין *pl.* (*βουλευταί*) senators, 50.

בּוּלִי the Senate, Council, 97.

בּוֹן for בְּהוֹן, 11.

בּוּצִין *m.* a lamp, 80, 84, 90, 117.

בּוּרְגִין (*πυργίον*) *m.* a turret, station.

בּוּרְגָנָה keeper of a station, a guardsman, 139.

בְּזָא to despise, 112;

Pael, בַּזִּי to revile, disgrace; to divide; *Ithpe.* to be divided, to quarrel, 118.

בְּזַז, *Palp.* בַּזְבֵּז to squander, 81.

בְּזַע to rend, tear. — So *Pael*: 68, 104, 125. *Ithpa.* to be rent, 137; to be cloven, 132, 138.

בִּזּוֹנָא *d. m.* disgrace, 81.

בָּחַר to pick out, choose.

בְּחִיר *adj.* chosen, choice, elect, 112.

בָּטַל to be idle, to cease working, 112; *Pael*, to abolish, cancel, 106, 139.

בַּטָּלָה *f.* vanity, idleness; with לְ: — to no purpose.

בִּי I = ב, in, with, at.

II = בֵּין, between.

III = בֵּית, house of, 23; school, 125, 128.

IV = בַּר, son of, 11, 29, 55, 70, 120.

בֵּיבַנְי *m.* bath-house.

בִּיבָא *d. m.* a tunnel, duct, sewer, 108.

בִּיזָא, *d. m.*; pl. בִּיזַיָּא breasts, 112.

בִּימָה (*βημα*) a dais, platform, 116.

בִּין to discern. *Pael*, to cause to know, teach; *Ithpolel*, אִתְבּוֹנֵן to understand, 80, 81.

בֵּין *prep.* between, among, 32, 95, 105; *pl.* בֵּינֵי 68, 95, 112.

בֵּיעָא *f.* an egg, 62, 67. *Pl.* בֵּיעִין, 40.

בִּיעוּר *m.* removal, 94.

בֵּיצָה *m.* (heb.) an egg. *Pl.* testicles, 81.

בִּירְתָא *d. f.* a castle, fortress, 9, 53.

בִּישׁ *adj.* wicked, 32, 120; *pl. d.* sick, 100.

בַּיִת, *d.* בַּיְיתָא, *c.* בֵּית; *pl.* בָּתִּין: house, 25, 87.

בֵּית מַקְדְּשָׁא Temple, 87.

בֵּית דִּין Court of justice, 112.

בֵּית וַעְדָּא school or College, 13, 64, 82, 111.

בֵּית מִדְרָשָׁא Library, Lecture-hall for evening meetings, 35, 111, 125.

בְּכָא to weep, 72, 103, 138.

בְּכוֹרָא, *f.* בּוּכְרָא first-born.

בְּלָא *prep.* without, 115.

בְּלָבַד *conj.* only, 90.

בְּלַע to swallow, 132, 64, 85.

בַּלְּעֵם: *Ithp.* to be choked, 81.

בְּנָא to build, 55; *Ithpe.* אִתְבְּנִי to be built, 9, 106.

בַּנַּאי, *d.* בַּנָּאָה *m.* a builder.

בַּנְיָ *m.* a bath, 70, 103, 113, 128.

בְּנְיָמִין *pr. n.* Benjamin, a Rabbi, 130.

בַּנְתִּיקָא a blow on the neck, 132.

בָּסִים *adj.* fermenting, sour, 85.

בסר I *Pael* בַּסֵּר to despise, 12.

II *Pael*, to tell good tidings.

בְּעָא to seek, to ask for, to desire, wish, 9, 38, 45, 53, 80, 93, 127, 135; *Ithpe.* אִתְבְּעִי to be sought for, to be requested, 128;

Ithpa. אִיבָּעִי to entreat, 3, 128.

בְּעַט to kick: so *Pael*, 44.

בְּעוֹט *m.* a kick, 108.

בַּעַל, *d.* בַּעֲלָא *m.* a husband, 80, 95, 103, 117.

בְּעַל דִּינָא a litigant, 119.

בְּעַר to burn, 94; *Pael*, to enkindle.

בַּפְּתֵי w. רמשא night fall, 135 (see אַפְתֵי).

בקר, *Pael*, בַּקֵּר (1) to search, investigate; (2) to visit (the sick), 42, 50, 80, 90, 96, 100;

מְבַקְּרֵתֵיהּ to visit him, 128; (3) to declare free, 78.

בְּקֵשׁ or בִּיקֵשׁ Piel (Heb.) to seek, endeavour, 109.

בַּר, *d.* בָּרָא outside.

לְבַר outside, 111; לִבְרָא, 97.

בַּר מִן *prep.* without, 29; except, 39, 140.

בַּר, *d.* בְּרָא a son; בְּרֵיהּ 'his son', 48, 71, 109; *pl.* בְּרִין: בְּרוֹי 'his sons', 72. Also בְּנִין: בְּנַיָּן 'our sons', 110; בְּנוֹי 'his sons', 123.

בַּר נָשׁ a man *passim.*

בַּר בַּר a grandson.

בְּרָא to create 31;

Ithpe. אִתְבְּרֵי to be created, 3.

בָּרֵי, Creator, 28, 82.

בַּרְבַּרְיָא barbarous or foreign land, 113.

בָּרְיָא *d. m.* Creator, 83.

בָּרְיָא, *fem.* בָּרְיְתָא outer, external, 100.

בְּרִיָּא, *f.* a creature; *pl.* בְּרִיָּתָא people, folk.

בָּרַיְתָא Baraitha, doctrines of the Tannaim not contained in the Mishna. This extra-Mishnic material was collected in the Tosephta.

בָּרַךְ, *Peil* בָּרִיךְ blessed, 46, 51;

Pa'ul (Heb.) בָּרוּךְ blessed, 31;

Pael to ask a blessing, to say grace, 31, 32.

בְּרַכְיָה *pr. n.* Berakiah, a Rabbi, 123.

בְּרַכְתָּא *pr. n.* a place, Berakta, 31.

בָּרַם *conj.* only, but, 21, 84.

בַּרָק, *d.* בַּרְקָא *m.* lightning; *pl.*, 49.

בָּרַר to purify.

בְּרִיר *adj.* clean, innocent, 80.

בְּרַת, *d.* בְּרַתָּא a daughter, 93, 96, 101.

בַּת קָלָא a divine voice from heaven, 49, 76.

בְּרַת חַוְרָן B'rath Hawran, a place, 138.

בְּשַׂר, *d.* בִּשְׂרָא m. flesh, 16, 73.

בַּת (Heb.) a daughter.

בַּת יוֹמָא the same day.

בַּת קוֹל (Heb.) a divine voice, Bath Kol, 90.

בָּתַר *prep.* after (of place), 9, 83, 90, 119; after (of time), 32, 53, 63, 96.

בָּתַר דְּ *conj.* after, 131.

בָּתַר כֵּן *adv.* afterwards, 60.

ג

גְּאָא to be high, proud;

Ithpa אִתְגְּאִי to exalt oneself, to boast.

גְּאוּ *f.* majesty, pride.

גְּאַל to ranson, redeem.

גּוֹאֵל redeemer, 99.

גְּאוּלָה *f.* redemption, 2, 99. In Jewish Prayer Book, there is the Shema', then the (prayer for) Redemption, then the ('Amidah) Prayer.

גַּב, d. גַּבָּא *m.* the back.

עַל גַּב upon, by reason of.

אַף עַל גַּב דְּ although, 114.

גַּב also pl. גַּבֵּי *prep.* up to, 3; near, 65; along with, 64, 73, 99; within, 64; by means of, 122; among; by (after Pass. Verbs), 1, 93, 137; before (of place), 78, 134.

לְגַבֵּי unto, 12, 30, 45, 93, 95, 111.

גְּבָא to collect taxes or debts, 105, 120.

גַּבַּאי *m.* a tax-gatherer, 103.

גְּבַב to gather flowers; taxes, 94.

גְּבוּל *m.* (Heb.) a landmark, 59.

גְּבַר to be strong, to prevail, 68.

Peil, גְּבִיר to be in flood, 64.

גְּבַר *d.* גּוּבְרָא, *m.* a man, 32; גַּבְרָא, 85.

גַּבְשׁוּשִׁין *pl.* heaps, or castles of sand, 133.

גַּג *m.* (Heb.) a roof, 106.

גַּד, *d.* גַּדָּא *m.* Destiny, Divinity, 14, 136.

גָּדוֹל *adj.* great; *noun*, a great man, leader, 111.

גְּדִיל *m.* good, heaped up, 95.

גְּדִי, *d.* גַּדְיָא *m.* a kid, 40, 97.

גְּדִישׁ *m.* a heap, pile, 93.

גדל (Heb.) *Piel* גִּדֵּל to rear, bring up, 92.

גְּדַף, *Pael*, גַּדֵּיף to blaspheme, 114.

גּוֹ *usu.* גּוֹ *Prep.* within, 25, 45, 70, 72; during, 131; into, 1, 80, 89.

בְּגוֹ in, 109;

בְּגַוֵּיהּ into it, 94.

לְגוֹ into, within, 53.

גּוּב the body.

מִן גּוּבֵי *prep.* out of, 3, 68.

גוב *Pael*, גַּיֵּיב to answer;

Aph. אַגִּיב to answer, 76, 82, 104, 116, 123.

גּוּבַאי *m.* locust, 105.

גּוּבְלֵנִי Gabalene, 137.

גּוּבְנָא *d. m.* cheese, 114.

גּוּבְרָא *d. m.* a man.

גּוּדְלָנָא *d. m.* a heap.

גַּוָּן *m.* sort, kind.

כְּגַוֹּן like, 114.

גּוֹי (Heb.) a pagan, 44.

גּוֹלְגּוֹקִין. Read גַּלְגַּוְלִין (calceoli) sandals, 102.

גּוּלְגַּלְתָּא *d. f.* a skull, 134.

גּוּלְתָּא *d. f.* a Tallith, a cloke used at prayers, 23, 29, 93, 104, 106.

וְגוֹמֵר and finishing, and so forth, 111.

גּוּמְרָא *f.* burning coal.

גּוּף to embrace, 112; commit adultery with.

גּוּף, *d.* גּוּפָא *m.* the body.

גּוֹפֶן, *d.* גּוּפְנָא *m.* (1) vine; (2) cotton, 113.

גּוּר to sojourn, dwell in a foreign land;

Pael, גַּיֵּיר to make a proselyte;

Ithpa. אִיגַּיֵּיר to become a proselyte, 93.

גּוּרְיוֹן Gorion, a Rabbi, 32.

גּוֹרֵם (Heb.) *Part.*, causes, 91.

גּוּרְנָא *d. m.* a tank, reservoir, 109.

גּוּשׁ *m.* a lump, a clod, 144.

גַּזָּא *d. m.* treasure.

גְּזוּרָה, *d.* גְּזוּרְתָּא circumcision, the feast of circumcision, 98, 138.

גְּזֵרְתָּא גְּזָרָא *f.* a decree, decision.

גְּזַר to have oneself circumcised, 109; to decree, 140, 76 (Heb.); with עַל to adjure, 133, conjure, 64, 132; to interdict, 140.

Peil, גְּזִיר it is decreed, 12.

גְּחַךְ to laugh, 14, 44, 72; *Pael*, to mock.

גֵּט, *d.* גִּטָּא a document.

גִּיגִיתָא, *d. f.* a tub, tank.

גִּידֵם, *f.* גִּידֶמֶת maimed: one whose fingers are cut off, 116.

גֵּיהִנֹּם *m.* Gehenna, 112.

גִּיּוֹר *m.* a proselyte, 91, 123, 137.

גַּיָּיס *m.* troop, invaders, robbers, 106.

גִּילּוּיָא *d. m.* uncovered, law of liquids left uncovered, 80.

גִּינָּא, *d.* גִּינְתָּא *f.* a garden, 66, 79.

גֵּיף, *d.* גֵּיפָּא *m.* sea-shore, 72; river-bank, 121.

גֵּיר *m.* a proselyte, 116.

גִּירְיָא *d. m.* a family of proselytes, 106.

גְּלָא I to reveal oneself, 82;

Ithpe. אִיתְגְּלִי, 80.

Pail מְגַלֵּי uncovered, 114, 80;

II to go into captivity, to travel, 71;

Aph. אַגְלִי to banish, 72.

גַּלְגַּל *m.* a wheel.

גָּלוּ, *d.* גָּלוּתָא *f.* captivity, exile, 26, 69.

גָּלִילָא (1) circuit; (2) Galilee.

גְּלִילַי, *d.* גְּלִילָאָה *m.* a Galileean, 118.

גַּלְעִין *c.* kernel of stone fruits, 93.

גְּמַל to requite, repay, 49; show (mercy), 61.

גְּמַל חֶסֶד to give honourable burial, 49, 112.

גַּמְלָא *d. m.* a camel, 54.

גַּמְלִיאֵל *pr. n.* Gamaliel, name of Rabbis, 113.

גְּמַר to finish, bring to an end; Niph (Heb.) to be finished, sentence pronounced, 131.

גְּמָרָא Gemara: Decisions of the Amoraim as to the interpretation of the Mishna.

גַּן, *d.* גְּנָא *m.* a garden, 46, 112.

גְּנָא to act disgracefully.

גַּנָּאי disgrace, 104; לְגַנָּאי disgracefully.

גְּנַב to steal, 63, 113.

גְּנוּן *m.* a bridal chamber.

גְּעָא, to low, bellow, 9, 68.

גְּעַר to scold, rebuke, 90.

גַּף *m.* body: בְּגַפֵּיהּ with himself, alone, 90.

גְּרָא to sue, contend with; *Pa.* to incite; *Ithpa.* אִתְגְּרִי to attack, 90.

גַּרְבָּא, *d.* גַּרְבָּא a skin bottle, 94; a jar of wine, 80: of oil, 94; a bucket, 113.

גַּרְדִּי *m.* a woolcomber, 71.

גַּרְסָא *d. m.* a grist-dealer, 1.

גְּרַם to cause, occasion, 91.

גֶּרֶם, *d.* גַּרְמָא (1) a bone;

2. oneself: גַּרְמִי myself.

לְגַרְמֵיהּ by himself, alone, 130.

גָּרַף to sweep out, 94, 101; to scrape, 89.

גָּרַר, *Pael* גָּרֵישׁ to drag, 71.

ד

דְּ (never דִּי) (1) *pron.* who, which;

(2) *Sign. of Gen.*, of, after Noun w. 3 S. Suff.;

(3) that (after Verbs sentiendi), 96;

(4) in order that (with Impf.) 61;

(5) when, 8.

דָּא *dem. pron.* this, that, 87.

דְּבוֹרָא *f.* a bee.

דְּבוֹרְיָא *f.* a bee-swarm, bee-hive, 55.

דְּבִילְתָּא, *d.* דְּבֵילְתָּא *f.* cake of pressed figs, 66.

דְּבַק to cleave, to follow closely; *Ithpa.* to attach oneself, 91.

דְּבַר to take, lead; to marry; *Pael* to lead, 11; *Aph.* to guide, 118.

דְּבַשׁ, *d.* דּוּבְשָׁא honey, 53, 55, 94.

דַּהֲבָא, *d.* דְּהַב gold, 58, 124.

דְּהוּ (1) for דְּהוּא that he, 45; (2) this, 89; (3) because he (or it), 31, 55, 62.

דּוֹד, *d.* דּוֹדָא *m.* a friend, uncle.

דּוּכָן *m.* a platform.

דּוּק, *Aph.* אַדִּיק to look at anxiously, 68. Also אוֹדִיק 102, 118.

דּוּקְיָא (*δοκια pl.* of *δοκιον*) pl. beams, 84.

דּוֹר *m.* a generation, 105.

דּוֹרוֹן (*δῶρον*) a gift, 60.

דּוּשׁ to tread on, trample, thresh; *Aph.* אַדִּישׁ to be heedless, not to notice, 47.

דְּחַל to fear, 32, 112. *Pa.* and *Aph.* to frighten.

דַּי sufficiency: דַּיִּי 'enough for me'; דַּיֵּיהּ 'for him', 37.

דִּי *Rel. pron.* (unused) who, which; דִּילִי that which is to me, mine; דִּילֵיהּ his (after *det*); דִּידִי mine, 32: דִּידֵיהּ his, 102, 137. דִּידְכוֹן yours, 72, 112.

דְּיוֹ (*δυο*) two, 94 (for דְּוֵי).

דִּיבּוּר *m.* word; *pl.* words, 138: the Decalogue, 110.

דִּילָטוֹר (delator) *m.* an informer, maligner, 3.

דַּיָּא, *d.* דַּיְיתָא an eagle, 97.

דְּ אִין לָא כֵּן = דִּילְכֵן for if not so, 73.

דִּילְמָא (1) perhaps, 45, 64, 43; (2) 'This is why:' an illustration, 58, 61.

דִּילְפָא *d. m.* a dripping, 85.

דִּימוֹס (*δῆμος*) people: a popular festival: a pardon, amnesty, 76.

דִּימוֹסִין (*δημόσιον*) *m.* public bath, 14.

דֵּין *dem. pron.* this, 96, 107.

דִּין to judge, sit in judgment, 14, 118; to argue, 119, 129; to condemn, 109; *Ithpa.* אִיתַּיַּן to have a lawsuit with, 99; to be punished, 44.

דִּין *m.* a judiceal decision, a judgment, 12, 130. בֵּי דִּינָא a law-court, 128.

דַּיָּן *m.* a judge, 116.

דִּינָר (denarius) *m.* a dinar, silver or golden, 45, 57, 95, 121.

דִּיקְלָא *d. m.* a palm-tree; דִּיקְלֵי, *apoc. pl.* 23.

דִּיקְלִיטְיָנוֹס *pr. n.* Diocletian, 140.

דְּכָא to be clean, pure, acquitted; *Pael,* דַּכֵּי to cleanse, 76.

דְּכַר to be mindful, remember, 34; *Peil,* דְּכִיר remembered.

דְּכַר, *d.* דְּכָרָא, *m.* a male, 69, 86.

דִּלְ *conj.* in order that.

דִּלְמָא *conj.* that .. not, 63: lest, 104: because ... not, 104.

דְּלַק to burn; *Aph.* to kindle, to set rubbish on fire.

דִּלְקָא, *d.* דִּלְקְתָא *f.* fire, conflagration, 93.

דָּמָא *pr. n.* Dama, a gentile of Ashkelon, praised for filial devotion.

דְּמָא to be like, to resemble;
Heb. דּוֹמֶה 80;
Ithpe. אִיתְדְּמִי to compare oneself, 63.

דְּמַאי D'mai: fruits as to which there is doubt whether they have been properly tithed, 63.

דְּמוּ, *d.* דְּמוּתָא *f.* image, likeness, 51, 69.

דְּמִיךְ to sleep, 45, 49, 98, 106, 142:
euph. for death of righteous;
Ithpe. אִיתְדְּמֵךְ to feel approach of death, 72.

דַּמְכוּ, *d.* דַּמְכוּתָא *f.* sleep, death, 138.

דְּמִין *m. pl.* equivalent, value, price, 80.

דְּמַע to weep.

דֵּן, *m.* דְּנָא *f.* this.

דְּעָא, *d.* דַּעְתָּא *f.* knowledge, opinion, view, intention, attention;
pl. דַּעְוָן opinions.

דְּקָל, *d.* דִּקְלָא *m.* a palm tree, 23, 74, 130.

דְּקַק to beat small, to be small.

דְּקִיק *adj.* small, young, 124.

דָּרָא, *d.* דַּרְתָּא *f.* a court-yard, a Court, 115, 128.

דַּרְדְּסִין *pl.* cloth-slippers, socks, 68.

דָּרוֹם *m.* South: espy. southern Palestine, S. of Lydda. 100, 105.

דָּרִישׁ or דָּרֵישׁ *m.* a preacher, lecturer.

דֶּרֶךְ *d.* דַּרְכָּא *m.* way, manner.

דַּרְמַסְקִינִין *pl.* Damascene plums, prunes, 89.

דַּרְכוֹן *m.* a Persian coin, daric.

דְּרַשׁ to expound, interpret, 93, 99.

דְּרָשָׁא *f.* interpretation, argument, 111.

ה

הָא *pron.* this, 103.

הָא Lo! behold! 76, 93, 120, 139.

הַאי *pron.* this, that, 69.

הָאן *adv.* where?

הֶבֶל, *d.* הַבְלָא moisture, vapour, 89.

הֶגָא to meditate, reason: so *Aph.* 29.

הָדָא *fem.* of הָדֵין this, 61.

הָדֵין *dem. pron.* this, that, 6, 32, 112.
הָדֵין דְּ he who, 30.

הֲדַס, *d.* הֲדַסָּא *f.* myrtle, 2.

הַדַּר, *d.* הַדְרָא *m.* glory, majesty, 86.

הָהֵן, or הָהֵין this, that, 38, 64, 74, 105.

הוּא or הִי he. Used for copula, 'is'.

הַהוּא *dem. pron.* this, 9, 14; *f.* הַהִיא 53, 69.
הַהוּא גַּבְרָא this man, used for I, or thou.
הַהוּא דְּ he who, 80.

הֲוָא *usu.* הֲוָה, *imf.* יְהֵי or יְהֵוֵי; *inf.* מְהֵוֵי; *part.* הָוֵי: to be *passim.*
הֲוָה לְ there was to, 51, 55.
הָוֵינָא *part. w. suff.* I was, I had been, 3.
Pael, הַוֵי to cause to be, produce, 106.

הוֹאִיל (followed by וְ) because, since, 46, 58, 65.

הוֹכִיחַ *m.* rule, precedent, 79.

הוּנָא *pr. n.* Huna, a Rabbi, 30.

הוֹשַׁעְיָה *pr. n.* Hoshaiah, a Rabbi, 11.

הֲטָחָה (*Heb.*) a wound, 90.

הַיְדָא what? which? 43, 87.

הֵיךְ *adv.* as, how, 1.

הֵידֵין *m.* הֵידָא *f.* which? what? 58.

הֵילָךְ behold to thee! here is, 60.

הֵימִין (see אָמַן) to trust, believe, 112.

הֵיכָלָא *d. m.* temple, 107.

הָכָא *adv.* here, 6, 32, 84, 112.

לְהָכָא hither, 12, 69, 110, 112, 120.

הָכֵין *adv.* thus, 61, 84, 90, 105, 131.

הַוָאי O that! 46.

הָלַךְ or הֲלִיךְ to go, walk, 56, 132;

Pael, הַלֵּיךְ to walk, travel, 6, 70, 96;

Hiph. הוֹלִיךְ (*Heb.*) to convey, 60.

הֲלָכָה Halachah: traditional Law, the decisions of Rabbis, 74.

הַלֵּלָא *d. m.* The Hallel. A Recitation of Pss. 113 to 118 at New Moon, Passover, Pentecost and Tabernacles.

הָלָן *adv.* there; לְ- thither, 127.

הָן *pron.* this; לְהָן where; where? מִן הָן whence?

כָּל הָן דְ everywhere that, 76.

הֲנָא to be pleasant, profitable, to please;

מָה הֲנָא לָךְ = *τι δοκεῖ σοι*: what seems good to thee?

Aph. אַהֲנִי to benefit, 38.

Niph (*Heb.*) to be benefited, 45.

הֲנָיָה *f.* enjoyment, benefit, 72.

הַנֵּי *pl.* of הָן these, 28.

הַנְכָּיָה (נְכָא ע) deduction, 43.

הִנּוּן *pron. pl.* these.

הַסְפֵּידוּ *f.* mourning, 68.

הֲפַךְ to turn 'the back', 'face';

Pael, to bring round, appease; to study.

הָרַג (*Heb.*) to slay, 60.

הָרְהֵר to meditate, *usu.* evil; to criticize, 91.

הָרֵי Lo! Behold! 124.

הָתָם there, i. e. in Babylon. See § 35. The locus of the authors הָכָא, is Palestine.

ו

וְ and; also marks a question.

וָא = בָּא = אַבָּא *pr. n.* Wa, name of the father of חִייָא: Hiyya bar Wa. 16, 24, 74, 125.

וַוי Alas!

וְלַד *m.* offspring, child, 123.

וַועַד, *d.* וַועֲדָא meetings: only in the phrase בֵּי וַועֲדָא or בֵּית, house of meeting, 13, 64, 82, 88, 100, 111.

ז

זְבַן to buy, 9, 60;

Pael, זַבֵּין to sell, 9, 45, 88, 91, 103.

זַגְגָא *d. m.* a glass-maker.

זֶה הוּא = זֶהוּ this is, 90.

זְהַר, *Peil* זְהִיר to guard; beware, 29; (2) to be warned, 60;

Ithpa. (= *Peil*) אִזְדַּהַר o watch; beware.

זֶה, *f.* זוֹ *dem. pr.* this, 82, 90, 117.

זוג, *d.* זוּגָא *m.* a couple, pair, 66: a mate, 112;
(2) the second name of several Rabbis: Gamaliel Zuga, 113.

זְוִיי *Prep.* instead of.

זְוִיתָא *f.* corner, 82.

זון to nourish, support, 48, 115, 119;
Ithpe. אִתְזַן to be fed, supported.

זוע *intrans.* to be moved, stirred;
Pael, זַיֵּע to frighten.

זוף, *Pael* זַיֵּף to mix, adulterate.

זִו *m.* splendour, bloom, complexion.

זִימְנָא *d. m.* time, 40.

זִיעָא *d.* זִיעָתָא *f.* sweat, 80.

זִיקָא *d. m.* I. a shooting star or comet, 39; II. *com.* a wine-skin, 137; pl. 97.

זִיקוּק *m.* I. a spark, 28;
II. *m.* a wine-skin, 137.

זַיִת, *d.* זֵיתָא *m.* an olive; *pl.* 84, 129, olive-tree.

זְכָא to be pure, clear, right with God, worthy; *Inf.* מִזְכֵּי to do good, 12. Petition of beggars was זַכֵּי עִמִּי: 'become righteous by me:' i. e. 'give me alms,' 91, 57, 78.
Pael, to acquit, justify, 131; to collect alms, 95.

זָכוּ, *d.* זְכוּתָא *f.* righteousness, innocence, merit, privilege, 46, 111, 138.

זָכַר, (*Heb.*) to remember: זָכוּר לְטוֹב remembered for blessing = of blessed memory, 66, 82.

זְלִיל *adj.* cheap, 95, 121.

זַלַּף (*Heb.* & *Aram*) *Piel,* זִילֵּף to sprinkle, 89.

זְמַן *Pael,* זַמֵּין to invite, 80.
Piel, זִימֵּן to appoint, 51.
Ithpa. אִזְדַּמֵּן to join oneself to, 114.

זְמַן, *d.* זִמְנָא time, 9, 45, 56, 106.

חַד זְמַן one time, once, 25, 68, 80, 103; *pl.* זִמְנִין sometimes.

זְנָא to play the harlot, 65.

זַנְיָא, *d.* זַנְיָתָא *f.* a harlot, 103.

זְנוֹבְיָה *pr. n.* Zenobia, queen of Palmyra.

זְעַר or זְעֵיר to be small, deficient.

זְעֵיר *adj.* small, 137; little, 71; few; younger, 6; inferior, 10.

זְעִירָא *pr. n.* Z^{e}era, Rabbi, 1, 2, 62, 82, 74; written זְעוּרָא, 110.

זִפְתָּא, *d.* זִפְתָּא *f.* pitch.

זְפַת to pitch, 137.

זָקֵן (*Heb.*) an old man, 88; an elder, 98; sire, 69.

זָר *m.* זָרָה *f.* (*Heb.*) strange, ethnic, 40.

זְרַע to sow, 86; to plant;
Ithpe. אִזְדְּרַע to be sown, 54.

זַרְעָא *d.* זַרְעָא seed.

זַרְעֵי (apoc. *pl.*) seeds, 106.

זַרְעִי, *d.* זַרְעִיתָא *f.* family, 71.

זְרַק to cast, throw, 85, 121, 134.

ח

חָבִיב *adj.* (1) beloved, 43, 98, 113, 108, 135; (2) uncle, 127; *fem.* aunt.

חֲבַט to beat, 116.

חֲבָטָא, *pl.* חֲבָטַיָּא blows, beating of olives, 84.

חֲבַל, *Pael* חַבֵּל to ruin, destroy, 54; to injure or ruin morally, 112.

חַבְלָא *d. m.* a rope, 20.

חבר *Pael,* חַבֵּר to bind, 90.

חַבְרָא a companion, 7, 112; associate, 16, 80.

חָבֵר (*Heb.*) a companion, 32, 76, 85.

חַבָּר *m.* a charmer, binding w. spells, 64.

חַבְרוּתָא *f.* an association, 29, college, 119.

חֲבַשׁ to imprison, 103.

חַג, *d.* חַגָּא festival, *usu.* Tabernacles.

חַד *m.* חֲדָא *f.* one (*εἷς*) 99, 106; a certain one (*τις*) 114, *freq.*

חֲדָא to rejoice, be glad, 112;

Aph. to gladden, 112. So *Pael.*

חֲדַת *m.* חַדְתָּא *f.* new, 112.

חַדֵּת *Pael,* to make new, renew, 109.

חוֹב, *d.* חוֹבָא *m.* (1) a debt, 105; (2) a trespass.

חוֹבָה, *d* חוֹבְתָא *f.* (1) a debt, obligation, 31; (2) a trespass, 43;

(3) a trespass offering.

חוּט to sew. So *Pael,* חַיֵּט 73.

חוּלָא *adj.* common, profane; pl. 130, 128; (2) week-day, 102.

חוּס to spare, to pity.

Imv. חַס *exclam.* 'gracious' (*ἵλεως σοι*) 112.

חס ושלם 'grace and peace', (a mild oath) 70.

חוּץ (*Heb.* = Aram. בַּר) outside; *prep.* except, 125.

חוץ דְּ *conj.* except, 69.

חֲוַר to be white; *Pa.* חַוֵּר to whiten.

חוֹרֵי *pl., prep.* behind, 103, 128; after.

חוֹרִי, *f.* חוֹרִיתָא, another, 56; next, 113; *pl.* 118.

חוֹרָן *m.* another, 12; next, 84, 86, 99; last, 117; pl. others, 59.

חוּשְׁבָּנָא (חשב *v*) *d. m.* calculation, 9.

חֲזִיר *m.* a pig, 92.

חַזַּיר *m.* a swineherd, 83.

חַזָּן a Chazzan, a superintendent of juvenile instruction; a professional reader or recitor; leader in song or prayer in Synagogue, 30, 116.

חֲזַק to tie up, (bandage) 92; *Peil,* חֵזֵק 8; *Aph.* אַחֲזַק to adhere to, 58, continue in, 7.

חִזְקִיָּה R. Hezekiah, 45.

חֲזַר to go round, return, turn back, 34, 50, 60, 77, 119, 71; to answer, 3; to rescind, 52, 132; to repeat, 1, 27, 110.

Pael, to move backward or foward; to lead round, 118.

Aph. to restore, 63.

חֲטָא to sin, 103, 134;
Ithpe. to be led into sin אִיתְחֲטִי 12.

חֲטָט *pl.* חֲטָטִין sores, scurvy, 10.

חֲטַף to snatch away, 9, 68, 97, 114.

חֲטָר, *d.* חוּטְרָא a rod, 68; stroke, blow, 144.

חֲיָא to be alive; *imf.* יְחֵי 93.

חִיָּא *pr. n.* R. Ḥiyya Robah, or, Rabba, 69, 109, 111. R. Hiyya bar Wa, 24, 98, 125, 136.

חַיָּב *adj.* indebted, owing, 113, 122, 131; guilty, 42.

חַיִּין, *pl. d.* חַיָּיא Life, 40, 123; as an oath: 'by your life' 116.

חִיוָּר *adj.* white, 118.

חִיוְיָא *d. m.* a serpent, 81, 90.

חִיטָא *m.*; *pl.* חִיטִין wheat, 85, 94; protuberances, nipples (of breasts) 112.

חַיָּט *m.* a tailor, 111.

חַיִל *m.* strength, power; army, 82.
בְּחֵילִי in my power, I can, 115, 116; (2) motive, reason, 11.

חִילוּל (*Heb.*) desecration, 104.

חֵיק (*Heb.*) *m.* bosom, 72.

חֲכִינָא *f.* a large snake, 29, 91.

חַכִּים *adj.* wise, 110; Ḥakam, a scholar's title, not quite equal to Rabbi, 133.

חֲכַם to know, 2, 31, 39, 71, 112, 138; to recognize, identify, 97; to know how to, to be able, 87, 117, 102; *Pael*, to make wise, to teach.

חָכְמָה, *d.* חוּכְמְתָא *f.* wisdom.

חַלָּה, *d.* חַלְתָּא the Hallah: the priest's portion of dough, 79.

חֲלָב, *d.* חַלְבָּא *m.* milk, 81.

חֲלַב טָ milk, 81.

חֲלוּדָה *f.* (1) rust; (2) skin-disease, arising from living in a cave, 76.

חָלוּק, divided, 76.

חַלְחֵל Palpel, to penetrate, to inflate; *Ithpalp.* אִיתְחַלְחֵל to be poisoned, 80.

חֲלַט to pronounce final sentence; *Pael*, to sell irredeemably, to forfeit, 95.

חֲלִיטָא *f.* (II. חלט to mix dough) a dumpling, 140.

חֲלִיטַר *m.* a seller of pastry, confectioner, 90, 128.

חֲלַל to be hollow; to be profane; *Pael*, desecrate, 106. So Aph.

חֲלָלָא *d. m.* a hollow, empty space: cavern, 72.

חֲלַם to dream, 84.

חֵלֶם, *d.* חֶלְמָא, *m.* a dream, 71, 109.

חֲלַף to pass by; to change; *Pael*, חַלֵּף to pass repeatedly, promenade, to contradict, 101; pass. pt. changed, 106.

חֲלַפְתָּא *pr. n.* R. Halaphta, 11.

חֲלַץ to undress; to untie the shoe. *Heb. part.* חוֹלֶצֶת, the woman who unties the shoe of the brother-in-law who refuses to marry her. 116.

חֶלְקָא, *d.* חֶלְקָא a field, 139.

חָם, *d.* חָמָא, *m.* father in law; חֲמוֹי also חמוהי, w. 3 m. Suf. 60, 88.

חָמָא *pr. n.* Hama, a name of several Rabbis.

חֲמָא, *inf.* מֵיחֲמֵי, to see, 5, 28, 49, 60, 68.
Ithpe. אִתְחֲמִי to be seen, appear, 61, 83, 89, 103, 112.
Pael, חַמֵּי to show, 6, 54; *Inf.* מֵיחַמַּיָּא 87.

חֲמַד to desire, covet;
Ithpa. אִתְחַמֵּד to desire, 90, 106.

חַמִּים *adj.* hot, 132.

חֲמַע to be sour, leavened.
Aph. to ferment, 94.

חֲמִיץ leavened bread; *pl.* cakes, 140.

חַמֵּר *Pael,* to load, lay restrictions on, 66, 79, 101, 117.

חֲמַר, *d.* חַמְרָא *m.* wine, 16, 59, 85, 112.

חֲמָר, *d.* חֲמָרָא *m.* an ass, 63, 91, 103.

חֲמָרְתָּא *d. f.* a she-ass, 63.

חַמָּר *m.* an ass-driver, 53, 81, 103, 127.

חֲמֵשׁ *f.* חַמְשָׁא *m.* five.

חַמְשִׁין fifty, 13, 32.

חַמָּתָא *pr. n.* Hot-springs, Hammatha: name of several places, 1. at or near Tiberias, 2. near Pella, 74.

חֲנוּכָּא, *d.* חֲנוּכְתָּא (חֲנַךְ ר) Dedication: an eight days Festival about Christmas time to celebrate re-dedication of Temple (in B. C., 165), 89, 127.

חָנוּתָא *d. f.*; *pl.* חָנְוָתָא a shop, 98.

חָנָם *adv.* gratis, 120.

חָנָן *pr. n.* Hanan; name of several Rabbis: Hanan bar Ba. 4.

חֲנַנְיָה *pr. n.* Hananiah; name of Rabbis. 55.

חֲנִינָא *pr. n.* Hanina; name of Rabbis: bar R. Abahu, 9: of Brath Hawran, 138; without patronym, 28, 105, 110, 121, 125.

חֲנֻפָּא *f.* flattery, insincerity, 104.

חֲנַק to choke, strangle, 9, 93, 114.

חַס Gracious! Far be it! 112.
חַס וְשָׁלוֹם Grace and peace! Far be it! 70.

חֶסֶד, *d.* חִסְדָּא *f.* love, 61; charity, 49; public funeral, 112, 114.

חָסִיד *adj.* meek; pious, 104.

חֲסַל, חֲסִיל 123: to cease, finish, 99.

חֲסַר to be in want, to lack, 16, 112.
Peil, חֲסִיר to be diminished below standard weight, 121.
Pael, חַסֵּר, to deprive, 57.
Pa'il, מְחַסַּר to be lacking.

חָסֵר *adj.* wanting, less: '200 minus one', 57.

חֲפָא to cover, 138.

חֲפַר to cover, overlay: 'w. silver', 77, 'statues w. curtains,' 138.

חפץ *Heb.* to desire.

חֲפָצִים *pl.* desirable things.

חֲפַת, part. pass. חָפִית, *pl.* חפיתין provided with a bosom or pocket, 68.

חֲצַד to reap, 64, 113.

חֲצַף to be impudent.

חֲצִיפְתָּא *f.* cheeky, 106.

חֲצַץ or חֲצָא to pick one's teeth.

חֲצַר, *d.* חַצְרָא *m.* a court-yard, 90.

חֶקֶל, *d.* חַקְלָא *m.* a field.

חֲקַר to search out, to cross-examine, 131.

חֲרֵב to be devastated, 106, 9;
(*Peal*, w. prosthetic א) אִיחֲרוֹב 9.
Aph. to lay waste, 39, 82.
חָרוֹב destroyer, *pl.* 111.

חָרְבָּן or חוּרְבָּן *m.* destruction, 106.

חֲרוּב *m.* a carob-tree, carob; *pl.* 76.

חרם *Pael*, חַרֵים to excommunicate.
So *Aph.*, *pass part.* excommunicated, 113.

חֲרַק to gnash with (ב) the teeth, 72.
Peal (*w. prosthetic* א) אִיחֲרוֹק 72.

חַרְשָׁא *adj.* deaf.

חָרַשׁ, *d.* חָרְשָׁא *m.* a sorcerer, 44.

חָרְשִׁיתָא *d. f.*; *pl.* חָרְשָׁיָן, a sorceress, 112.

חַשׁ suffering, bad luck, 113.

חֲשָׁא or חֲשִׁי to whisper, hush, 135.

חֲשַׁב to think, intend, 112.
Pael, to regard, reckon, 95.

חֲשַׁד to suspect, 80, 112; *Peil*, suspected, 79.

חֲשַׁר to strain, sift.

חֲשַׁשׁ to suffer, 68, 117, 113;
(2) to be anxious about, 62, 89, 118.

חֲתַם to close up, to seal.
Ithpa. אִיחֲתַם to be sealed, 12.

חָתָן, *d.* חֲתְנָא *m.* a son-in-law, 107, 117.

ט

טַב *adj.* good, 45, 55, 86, 125, 142.

טָבְאוּת *adv.* well, 101, 112, 120.

טַבָּחָא *m.* a butcher, 13, 97.

טַבְיָא, *d.* טְבִיתָא *f.* a gazelle, 77;
pl. טָבְיָין *f.* טַבְיָא, 134.

טְבַל to bathe, or immerse oneself.
Heb. part. טוֹבְלִי, 19.
Aph. to immerse, to preside over an immersion.

טֶבֶל *m.* fruits liable to tithe, but on which the tithe has not yet been paid, 62.

טֵבֵת, Tebeth, the 10th month of the year, about January.

טְהַר to be clean, clear.

טֵהֲרָא *f.* 1. clear sky; 2. mid-day, 138.

טוּבָא *d. m.* goodness, mercy, almsgiving, 58;
pl. fem. טוּבָן many, more, 45.

טול, *Pael*, טַיֵּל to walk, 17, 29, 61, 90.
Palp. טַלְטֵל to remove, lift, carry away, 100, 112.
Ithpalp. אִיטַלְטֵל to be moveable.

טוס to fly, hover, 130.
Pael, טַיֵּס to elude, 17.

טוף to float, overflow; טֵיוֵף 107; to come to the surface, 76.

טור or טַוּר *m.* a mountain, hill, 80, 140.

טורנוס, *pr. n.* Turnus Rufus: a commandant in the army of Hadrian, 44.

טְחַן to grind (corn) 47.

טָחוֹן *m.* a miller. *pl.* 46.

טַחֲנָא *f.* a mill.

טִיבוּ *f.* a good or meritorious deed, 48, 81, 91, 103, 112.

טִיבּוּר *m.* the navel, 102.

טִיבֶרְיָא *pr. n.* Tiberias, 14, 58.

טִימְיוֹן *m.* Treasury, 119.

טִימִי (*τιμή*) value, 55, 60, 103, 142.

טִיפָּא, *pl. det.* טִיפַיָּיא, rain-drop, 42: *pl.* 112.

טְלוֹפְחִין *pl. m.* lentils, 16, 81.

טָלֵי, *m. d.* טְלֵיתָא; *f. d.* טְלֵיתָא a child, 90, 95, 139; *pl.* טָלַיָּא *con.* טַלְיֵי, 83, 66, 111, 129.

טְלַק to throw down, 68, 97.

Pael, to cast away, 90.

טְמָא to be or become unclean.

Pael, to make, or regard as profane, 17; unclean, 18.

טְמִירָא *d. m.* secrecy, hiding, 63.

טְמַע to set down, to set (of sun) 83.

טְמַר to hide, conceal; *Peil*, hidden, 76.

Ithpa. אִיטַּמַּר to hide oneself, 1, 6, 49.

טַמְטָרָא (for סַנְטִיטָרָא) *m.* a guardsman, 118.

טָעָא to wander, go astray; to forget.

Aph. אַטְעִי to lead astray, 55.

Hiph. הִטְעָה (Heb.) to mislead, 128.

טָעוּ, *d. pl.* טַעֲוָתָא *f.* an idol, 38.

טְעֵם to taste, 20, 63, 91, 98.

Aph. אַטְעֵם to give to taste.

טַעַם *d.* טַעֲמָא *m.* taste;

2. reason, opinion, 9, 76;

3. edict.

טְעַן to carry: 'produce' 79, 'a scimitar' 82, 'meat' 97, 'sorceresses' 112.

Ithpe. אִיטְעֵן to be carried, 100.

טַעֲנָא *d. m.* a load, 54.

טִיף *m.* a drop, 42.

טְפָא to go out, die out.

Aph. to put out, extinguish 'lamp', 93.

Ithpe. אִיטְפִי to grow dim, 93; to die out, 90, 117.

טְפַח I. to close; II. to melt, 116.

Pael, to clap hands, 102, 103, 111.

טְפַל to besmear; *imv.* 93.

Ithpa. אִיטַּפַּל to attach oneself to; to associate with, 58, 72; to be engrossed in 'a funeral', 107.

טַפְלָא, *d.* טַפְלָא, *m.* nail (of hands) 113.

טְרוֹכְסִימָא (*τρωξίμα*) endives, 95.

טְרַח to toil, take pains.

Aph. אַטְרַח to importune, insist, (w. עַל) 30, 140.

טַרְטִירוֹ *m.* surveyor, 87.

טְרַיְינוֹס Trajanus.

טַרְסַי *m.* a weaver.

טְרַף to strike; w. בְּ to protest against, 130, 131.

Ithpa. אִיטְרֵף to take the trouble, 104.

טְרַפָא *d. m.* food found unfit to eat.

י

יֵא or יֵיא *Imf.* of הֲוָה 'let him be', 113; יֵאנָא let me be.

יָאֵי, *fem.* יָאָא beautiful, 112.

יָאוּת *adv.* well, worthily, 6, 37, 46, 84, 104.

יאל, *Hiph.* הוֹאִיל to be willing, to acquiesce, 46.

יֵב or יֵיב contraction of יהב, 101.

יְבָא (= יְהֵב בָּא) it agrees with, corresponds to.

יְבַד (= אבד) to perish, 76.

יְבַל, *Aph.* אוֹבִיל to lead, conduct, carry.

יַבֵּם *Pael*, to act the part of 'levir:' to marry a deceased brother's widow, 116.

Ithpa. אִתְיַבֵּם to be married to brother in law, 115.

יְבֵשׁ to be dry; to wither, 106.

Peil, יָבִישׁ dried; *fem.* 93.

יד *d.* יְדָא *f.* hand, 5, 106; *d. pl.* יְדַיְהוּ hands, 60.

מִן יד at once, 75, 83.

יְדָא, *Aph.* אוֹדִי to confess, admit, 14, 122, 127, 132; *Hiph.* הוֹדָה (Heb.) to praise, 42.

יְדַע to ascertain, know, 6, 69, 90, 105.

Aph. אוֹדַע to make known, inform, 73, 116.

יְהַב, *imf.* יִיהַב; *imv.* הַב; *inf.* מֵהַב: (1) to give; (2) to put, place; (3) to inter, 71. *Peil*, יְהִיב given, 60; located, 112. *Ithpe.* to be given, 191.

יְהוּדָה *pr. n.* Judah: name of several Rabbis.

יְהוּדַי, *d.* יְהוּדָאָה *m.* a Jew, 28, 85; *pl.* 137.

יְהוֹשֻׁעַ *pr. n.* Joshua: name of several Rabbis.

יוֹבֵל, *d.* יוֹבְלָא *m.* Jubilee.

יוּדַי *d. m.* a Jew, 76.

יוֹדָן *pr. n.* Judan, 101.

יוֹחָנָן *pr. n.* Johanan, John.

יוֹם, *d.* יוֹמָא a day, 24, 32, 63, 70; *pl.* 83.

מִן יוֹמַיָּא from one's days, ever; with לָא, never.

יוֹם דֵּין to-day, 111.

יָוָן *m.* Greece.

יוֹן, *d.* יוֹנָא *m.* a dove, 140.

יוֹנָה *pr. n.* Rabbi Jonah, 28, 114.

יוֹנָא, *d.* יוֹנְתָא *f.* a dove, 140.

יוֹנָתָן *pr. n.* Jonathan: name of several Rabbis.

יוֹסֵי *pr. n.* José = Joseph: name of several Rabbis.

יוֹתֵר much, abundance; *with* מִן, more, 98.

יָזַף to borrow.

Aph. אוֹזֵיף to lend, 126.

יְחוּד *m.* privacy, 80.

יְחִידִי *adj.* single, lonely, only; a single authority, 89, 130.

יֵי (= יְהֵי) 'let him be' 113.

יַיִן *m.* (Heb.) wine, 94, 140.

יְכַל or יְכִיל to be able, 45, 64; followed by participle, 3, 91, 101, 112.

יְלַד or יְלִיד to bear (a child) 79, 86.

Aph. אוֹלִיד to beget, bear, 86.

Ithp. to be born, 9.

יֶלֶד *m.* (Heb.) a child, 109.

יְלַף (v. אלף) to be wont; to learn, 22, 69, 71.

Peil, יְלִיף accustomed to, (followed by Part) 57, 61, 82, 88, 117.

Pael, יַלֵּף; *inf.* מְיַלְּפָא 112: to teach.

Aph. אוֹלֵף to teach, 74.

יַם, *d.* יַמָּא *m.* sea, 72, 132.

יְמָא to swear.

Aph. אוֹמֵי to adjure.

יַנַּאי *pr. n.* Jannai, Jannaeus, a Rabbi, 7.

יְנַק to suck; *Aph.* אוֹנֵיק to suckle.

יְסַר to bind; to bind oneself, vow.

יִסּוּרָא *d. m.* (1) a chain, prison; (2) *pl.* sufferings, 44, 88.

יַעֲקוֹב *pr. n.* Jacob: name of Rabbis.

יעל Hiph. הוֹעִיל (Heb.) to profit, 40.

יַעֲלָא *d. m.* a wild goat.

יָפֶה (Heb.) strong, handsome.

Adv. well, 98.

יָצַק (Heb.) to pour out, to cast (metal).

Pass. Part. יָצוּק cast, cast hence; mortal, 68.

יְקַד to roast; *Peil*, roasted, 93.

Aph. אוֹקִיד to set on fire, kindle.

יָקַר to be heavy, precious, costly.

Aph. אוֹקִיר to honour, 12, 125.

Also אַיקַר to honour, 46.

יָקָר, *pl.* יְקָרִין *adj.* costly, 80, 127.

יַקִּיר *adj.* precious, 90; dear, 121, 127.

יְקָר, *d.* יְקָרָא *m.* honour, dignity, 69; value, 90.

יְרֵי to permeate; *Aph.* אוֹרֵי or הוֹרֵי to teach, 74, 78, 94, 96, 129.

יִרְאָה *f.* (Heb.) fear, 43; a venerated object, 45.

יָרַד (Heb.) to descend; *Hiph.* הוֹרִיד to send down, 42, 125.

יָרוֹק *adj.* pale green.

יְרוּשָׁלֵם *pr. n.* Jerusalem.

יְרוּשַׁלְמִי a Jerusalemite, 60.

יֶרַח, *d.* יַרְחָא *m.* (1) a month, 115, 134; (2) a new moon, 99.

יְרִידָא *d. m.* a market-place, 136.

יֶרֶק, *d.* יַרְקָא *m.* verdure, 66; vegetables, 75, 79.

יְרַקְרִיק green, 68.

יֵרֵת to inherit, 46 'the garden of Eden'.

יָרֵת *m.* an heir, 131.

יְרֻתָּא, *d.* יְרוּתָא an inheritance, legacy, 131.

יַרְתָּא, יָרְתָּא *m.* heir, 131.

יְשַׁב Hiph. הוֹשִׁיב (Heb.) to cause to sit, to seat, 116.

יֵשׁוּ *pr. n.* Jesus, 93.

יָשֵׁן (Heb.) to sleep, to be sluggish, 80.

יְשִׁיבָה (Heb.) sitting, 88.

יָשְׁפֵּה *f.* a Jasper. Benjamin's jewel, 45.

יַת sign. of Accusative (Heb.) 96.

Acc. Pron. יָתִי me; יָתָךְ thee, 61; יָתָהּ 104.

יְתַב (1) to sit, 21, 27, 32, 104, 106; (2) to dwell, 68, 105; abide, 71.

Aph. אוֹתֵיב to cause to dwell, to place, 69, 107; to cause to sit, to seat, 81, 121, 130.

יְתֹם, *d.* יְתָמָא *m.* an orphan; *pl.* יַתָמַיָּא 117.

יַתְנָיָא *pr. n.* Athens.

יְתַר to be left over, to gain, 127.

Aph. אוֹתֵר, אַיְתַר to leave over, 53.

Haph. הוֹתֵר, 100.

יַתִּיר *m.* too much, too many, more than enough, 59; extraordinary 'prayer', 134.

יַתִּיר מִן כֵּן more than that, 112.

כ

כְּ prefix: as, like, according to, about (of numbers), about (of time).

כָּא here, לְכָא hither, מִיכָּא hence.

כָּאן, כַּאן here, 61, 82; now, 93.

כְּבָר long ago; now, 14, 140; already, 27, 95, 109, 126.

כְּבַשׁ to tread, press, crush, 101.

כַּד when, 1, 22, 62, 98, 120; as, 45.

כַּדון *adv.* now, 32, 51, 65, 72, 105.

עַד כַּדו until now, 14.

כְּדַיי *adj.* worthy, 103.

כְּדַן to put to work, 47.

כְּדֵין thus, at this time.

כְּהָא to be dim, 71, 118.

כְּהָדָא like this, thus, 127.

כָּהֵן, כָּהֲנָא *m.* a priest, 74, 130.

כּוּב, כּוּבָא *m.* a thorn; *pl.* 140.

כּוּדְנָא *com.* a mule.

כַּוָּא, כַּוְוָתָא *f.* a window, 102, 115.

כְּוָת or כְּוָתְ like, 43, 45, 116; equivalent to, 43.

כּוּזָא, כּוּזְתָא *f.* a wine pitcher, jug, 113.

כּוֹכָב, כּוֹכְבָא *m.* a star, 85, 114, 138.

כּוֹל or כֹּל all.

לָא ... כּוֹלָא not at all, 128.

כַּוֵּן *Pael*, to aim, direct one's way; *part. pass.* מְכַוַּן straight; corresponding, 131.

II. to make clear, harmonize, 131.

כּוֹר *m.* a measure (dry or fluid) 127.

כּוּת *pr. n.* Cuth.

כּוּתַי a Cuthite, a Samaritan, 76, 85, 108, 139.

כּוּתָחָא, *d.* כּוּתָחְתָא, confectionery, preserves, 94.

כּוֹתָל *m.* a wall, 129.

כֵּיוָן *adj.* proper, fitting, 21; with דְּ *conj.*, after that, when, 18, 49, 68, 93.

כִּיס, *d.* כִּיסָא *m.* a purse, 58, 82.

כִּיסָא or כֵּיסָא *m.* thorn; *pl.* 90, 91.

כֵּיף, *d.* כִּיפָה *m.* a stone, 89, 101; *pl.* 139;

(2) an archway, 17;

(3) a shore (of sea); border, 74.

כִּיפָא, *d.* כִּיפְתָא, *f.* arcade, vaulted chamber, 17, 132.

כֵּיצַד *adv.* how? in what manner? 47.

כִּיתָּן *m.* flax, 127, 129, 133.

כִּיתְפָא *d. m.* shoulder, 43.

כָּךְ *adv.* thus, 59.

כִּכָּר *m.* a talent.

כַּל = אֲכַל to eat, 129.

כָּל *adj.* all *passim.*

כָּל חַד חַד every single one.

כָּל שֶׁכֵּן Heb. for כָּל דְּכֵן how much more, 76.

כָּל מַן דְּ every one who.

כָּל נֶגֶד directly opposite.

כַּלָּא, *d.* כַּלְתָּא a bride; *pl.* 49.

כִּלְאַיִם *m. dual*, Kilaim, mixture of wool & linen; copulation of heterogeneous animals; yoking of ox and ass together, 67.

כֶּלֶב, *d.* כַּלְבָּא *m.* a dog, 47, 81.

כְּלוּם anything, 17, 32, 38, 63, 91; something. *Interrog.* Is there any? לָא כְּלוּם nothing, not at all, 38, 45, 133.

כְּלִי (*Heb.*) a vessel, 89; weapon, 122.

כְּלָוְסִים (*κέλευσις*) a command.

כְּלַל to combine, generalize, 110.

כְּלִיל *m.* a crown, garland, 84.

כְּלָלָא *d. m.* a general rule, 69.

כְּמָא, כְּמָה *adv.* how much, 121; how many? 105; ever so many, 82, 98; like, as much as.

כְּמָא דְ *conj.* as, 16, 68, 84.

כַּמָּה *adv.* how much! how many? 61.

כְּמָרָא *d. m.* a heathen priest.

כֵּן or כִּין *adv.* thus, so, 12, 86, 89, 109.

כְּנָא. *Pael* כַּנִּי to surname.

כְּנִישְׁתָּא *d. f.* synagogue, 15, 18, 28, 48, 61.

כְּנַס (Heb.) to enter, 51, 69.

כְּנַע to oppress, humiliate.

Ithpe. to humble oneself, to bow, 70, 105.

כְּנַשׁ to gather in, 78, 86 (opp. to זְרַע); to collect, assemble.

כַּס, *d.* כַּסָּא *m.* a cup, 32, 92.

כְּסָא to cover, hide. So *Pael*, 68, 113, 114.

כְּסִיל *m.* Orion, the giant, 39.

כִּסְלֵו, Kislev, the 9th month, about December.

כֶּסֶף, *d.* כִּסְפָּא *m.* silver, 58, 77, 121.

כְּעַס to be angry, 13, 30, 32, 61, 69, 128.

כְּפָא to overturn, upset, 112, 114; to to compel, force, 48, 119, 120.

Ithpe. to bow oneself, 138.

כְּפַל to double, 95, 111.

כְּפַף to bend, force, overturn, 130.

כְּפַר to deny, 7. With ב *obj.*, 99.

כְּפַר, *d.* כַּפְרָא *m.* a village, 53, 89, 107, 114.

כְּרוּב *m.* a cabbage, 55.

כְּרַז, *Aph.* אַכְרֵז to proclaim, announce, 24.

כַּרְחֵי unwillingness; עַל כַּרְחִי against my will, 97, 139.

כְּרַךְ to roll up, bind round, 80, 82, 90; (2) to roll up the bread, to dine, 104.

כַּרְכֵּם *Palp. Nithpalp.*, to turn pale, 69.

כֶּרֶם, *d.* כַּרְמָא *m.* a vineyard, 53, 54, 85, 143; *pl.* כַּרְמִין 106.

כְּרֵסָא *d.* womb; bowels, 102.

כּוּרְסַיָּא, כָּרְסַיָּא *pl.* divan, throne.

כֶּרַע, *d.* כַּרְעָא *f.* leg, 85.

כָּשַׁל (Heb.). Niph. to be struck, to stumble, 90.

כְּשַׁר to be right, fit, proper.

כָּשֵׁר *adj.* (1) proper, ritually permissible, 124; (2) worthy, 135; (3) noble, 106.

כֹּשֶׁר (Heb.) propriety, 98.

כַּת, *d.* כַּתָּא *m.* a band, class; party.

כְּתַב to write; to bequeath, 52.

Peil, כְּתִיב it is written, 32, 109.

כְּתַב, *d.* כְּתָבָא writing; a document; *pl.* 83.

כְּתוּבָה *f.* a wife's marriage settlement.

כְּתַף, *d.* כַּתְפָּא *m.* shoulder, 43.

ל

לְ, with Suff. לִי, לָךְ, לֵיהּ, לַהּ, לָן to; towards; לְ, with direct object of verb.

לָא not.

לַאו (= לָא) 54: are they not? 80: it is not (allowed).

לֵב, *d.* לִבָּא *m.* heart, 72, 112.

Also לְבָבָא *d.* 82.

לְבַדָּא, *pl.* לְבַדִּין felt clothes, 9.

לְבֵּשׁ to put on, clothe oneself.

Peil, clad 'in Kilaim', 67, 'in sandals', 114; wearing 'shabby clothes', 104.

Aph. to clothe another, 68, 75.

לְבוּשׁ *m.* a garment, 112.

לְהַט to burn, to be passionate, 114.

לָהֵן I. therefore. II. whither? 72.

לוּדִין *pl.* men who keep gladiators, 80.

לוּחַ, *d.* לוּחָא *m.* a table, 68, 85.

לוּט to curse; *Peil,* cursed.

לְוִי to join to, accompany, 90.

Aph. אַלְוִי to escort, walk w. a parting guest.

Pael, לַוִּי = *Aphel.*

Hiph. (Heb.) to lend, 92.

לוֹן (= לְהוֹן) to them, 11.

לוֹקֵחַ (*Heb.*) *m.* a purchaser, 136.

לַחְמָא, *d.* לַחְמָא *m.* bread, a meal.

לָחַשׁ (1) to whisper, 93, 108; (2) to charm 'the eyes', 117.

לְחִישָׁה *f.* a whisper, spell, 22.

לֵית = לֵיתְ, not; w. suff. לֵינָא, "I am not," 5.

לִיטְרָא (litra) a Roman pound weight, 13, 124.

לִיטִירִין *pl.* (delator) informers, advocates, 109.

לֵיכָּא there is not, none, 56.

לֵילְיָא *m.* night, 59, 66, 83, 113, 134.

לֵילֵי by night, 92, 96.

לֵינָא (see לֵי) I am not, 5, 73, 101.

לִימֵן or לְמֵין (*λιμην*) a harbour, 20.

לִיסְטָא (*ληστης*) a robber, 63; *pl.* 113.

לִיסְטִיס robber, 14, 37.

לִיפְסָא *d. m.* a stew-pot, 53, 75.

לֵיצָן, *d. m.* a scoffer, 14; pl. 131.

לֵיקוּחַ *m.* purchase, 75.

לִישָׁן, *d.* לִישָׁנָא *m.* tongue, 32, 120.

לֵית, *c.* לֵיתְ, *d.* לֵיתָא there is (was) not, 3, 76.

לֵית אֲנָא I am not, 96: לֵינָא 3.

לֵית לִי I have not.

לַכְלֵךְ to soak; *pass.* saturated, 109.

לְמָא *adv.* why? wherefore? 32, 37, 48, 96.

לְעָא to toil, work, study, 3, 71, 88, 112.

אֶלְעָזָר for לְעָזָר La'azar, 99, 106.

לְעֵיל above, over, 39, 69; upwards, 74.

מִן לְעֵיל to the surface, 76.

לֶקֵא to be beaten, 47, 84, 115.
Aph. אַלְקִי to beat, thrash.

לְקַח to buy, 136.

לְקַט to pick up, gather. So *Pael*: 'gathering the produce of the Sabbatic year', 76.

לְרַע (=לַאֲרַע) to the ground, below, 39, 61, 115.

מ

מִ־ (followed by Dagh. f.) for מִן, from (of place, time, fact).

מָא what? how?

מְאָה, *pl.* מְאָתָן; a hundred, 13, 32, 45.
מָאתַיִן *dual*, two hundred, 45.

מַאי what? 56, 93.

מַאן who? 69, 72, 111, 124; what? 91; whom? 51.
מַאן דְּ he who, 24, 61, 101.

מָאן *m.* (1) a vessel, utensil;
(2) a garment, 67, 68, 104, 114;
pl. goods, belongings, 110, 125.

מַבּוּע *m.* a well, spring, 64, 112, 140.

מִבַּלְעֲדֵי *prep.* without, 76.

מָגוּס *m.* a supper, 131.

מְגוּרָא, *d.* מְגוּרְתָּא *f.* a court, 93.

מָגוֹר *m.* a neighbour, 51.

מְגִיר, מְגִירָא *m.* neighbour.
Fem. מְגִירְתָּא; *pl.* מְגִירָתָא 117.

מְגוּסָא *d. m.* a dish; a dinner, 131.

מַגַּל, *d.* מַגְלָא *m.* a sickle, 126.

מְגִלָּה *f.* a roll of parchment. The name of a treatise in the Mishna: Megillah.

מַגָּן (Heb.) *adv.* for nought, 88.

מִדְּ *prefix*, because, since.

מַדָּאתָא *f.* tribute, tax, fine, 95.

מְדִינָא *f.* a province; a town, 82, 105, 106, 125.

מִידְלָא or מִידְלָא that wh. belongs to one; property, 84, 93, 119.

מִדְרָשׁ, *d.* מִדְרְשָׁא, *m.* Midrash, exposition.
בֵּית מִדְרְשָׁא Library, Lecture-hall, 55, 111.

מָה what? 64. מָה דְּ whatever, 60, 82, 123, 132.

מָהוּ what is it? how is it? 6, 9.

מְהוּלָא II. *d. m.* a sieve, 113.

מַהָן who? 73.

מָהַל to circumcise, 111.

מוּבָל, *d.* מוּבְלָא *m.* a load, burden, 91, 104.

מוֹדְיָא (modius) *m.* a bushel, 95.

מוּךְ to sink.

מוֹכֵס *m.* a tax-collector, 112.

מוּלָא, *f.* מוּלְתָא a mule, 65; *pl.* מוּלְוָתָא.

מוּמְחֶה *m.* approved; an expert, 130.

מוּסָף, *d.* מוּסְפָּא *m.* the additional prayer recited on certain fast or festival days, 26, 96.

מוֹסֵר (Heb.) *m.* a band, fetter; pl., 14.

מוֹעֲדָא *d. m.* a festival, 114.

מוֹצָא the outgoing; following day, 75.

מוּקְדָּשָׁא *d. m.* sanctuary, 9, 106.

מוּת to die; *pft.* מִית; *part.* מֵית, מָת 81, 86, 93, 124.

מוֹת, *d.* מוֹתָא *m.* death, 72, 114.

מוֹתָנָא *d. m.* pestilence, 105.

מְזוּזָא *f.* a door-post; a parchment with the words of the Shema' written upon it.

מָזוֹן *m.* food; alimentation, 117.

מַזִּיק *m.* a demon; a destroyer.

מִזְרַח *m.* sunrise, 16.

מְחִי, מְחָא I. to wipe out; to protest, 128.

Pael מָחֵי to forbid, protest, 129.

II. to smite, beat, 13, 28, 83, 139.

מַחְצְלָא *f.* a curtain; matting, 138.

מֶחְצָא (Heb.) half, 108.

מְחַק to scrape off, 95.

מְחַר, *d.* מָחָרָא *m.* to-morrow, 16, 93.

לְמָחָר on the morrow, 62, 69, 75.

מְטָא to reach; to arrive; to happen to.

Aph. אַמְטֵי to bring, fetch.

מְטַכְסָא (*μέταξα*) *m.* silk; *pl.* silk goods, 124.

מַטַלְלְתָּא *d. f.* a festive booth, 98.

מְטַלְטְלֵי *m. pl. apoc.* moveable goods, chattel.

מְטַמְעֵי *pl. apoc.* setting (of the sun), 83.

מְטַר. *Aph.* to let rain; to bring rain.

מְטָרָא *d. m.* rain, 103.

מַטְרוֹנָא *f.* (matrona) a matron; a woman of position, 89, 92.

מִי (Heb.) who? anyone; he who.

מִי *Adv.* while, 80, 138; when, 6, 13, 76, 90, 98, 105.

Interrog. — Is there? Is it then? Indeed? 64.

Possibility. — Indeed; if indeed, 9.

מִיַּד (מִן יַד) *adv.* at once, 75, 105.

מִיהוּ however, but, 6.

מַיִן, *d.* מַיָּא *pl. m.*, water, 101, 112, 114.

מֵיכַל *m.* food; eating, 18.

מִיכַּן from now, 127.

מִיל *d.* מִילָא *m.* a mile (2,000 cubits), 68.

מִלָּא, מִילָּה 105, 106, מְלָא *f.* a word, 32, 72, 93;

(2) a thing, matter, affair, 4, 6.

מִילוּי drawing water, 85.

מִילוֹל *m.* word, speech, 80.

מֵימֵי *con.* מַיִם (Heb.) waters, 105.

מִין, *d.* מִינָא *m.* (1) kind, class, 129;

(2) shape, likeness, image, 49, 54, 140.

מִינַיי, *d.* מִינָאָה *m.* a heretic, 132.

מְיַנּוֹק (יָנַק *v*) *m.* a child, 9, 93, 96.

מִית *adj.* dead, 58; (2) a dead body, 18, 76.

מִיתוּתָא *d. f.* Death, 58.

מַכָּה, *con.* מַכַּת (Heb.) a wound, plague, 57, 117.

מִכֵּיוָן likewise, accordingly, 80; as soon as.

מוּכְסָא, מֻכְסָה *m.* a tax-gatherer, 91.

מָכַר (Heb.) to sell, 76, 94.

Hithpa. to sell oneself, 134.

מְלָא to be full.

Pael, מַלֵּי to fill, complete, 57.

מַלְאָךְ *d.* מַלְאֲכָא *m.* angel, 28, 51, 63, 72.

מַלְבְּנִיקִי *m. pl.* (corrupt. of mala punica) pomegranates, 90.

מֶלַח, *d.* מִלְחָא *m.* salt.

מַלָּחָא *d. m.* (1) a sailor, 98; (2) a dealer in sailors' outfits, or, a seller of salt, 126.

מְלֵיָא *d. m.* fulness, abundance, 140.

מְלַךְ to reign; to consult, 56.

Ithpa. to consult, advise with, 63.

מֶלֶךְ, *d.* מַלְכָּא *m.* a king, 9, 32, 107.

מַלְכוּ, *d.* מַלְכוּתָא *f.* kingdom, 5, 82; the royal court, 28, 32; a command fr. the king, 119.

מַלְכָּא, *d.* מַלְכְּתָא *f.* queen, 64, 82.

מְלֵפְפוֹן (*μηλοπέπων*) a cucumber-melon, 81,

מָמוֹן *m.* wealth, money, 32, 61, 113.

מְזֵמֵּיר *m.* a bastard, 123.

מִן *prep.* from; out of; because of; more than.

מִן דְ when, after (w. *Pft.*), 27, 32; because, 69.

מָן what? מָן דְ that which, 60.

מָן = מָאן *pl.* clothes, baggage, 109.

מָנָא *pr. n.* Mana, a Rabbi, 75, 98, 119, 121.

מִנָּא whence? 61.

מְנָא to reckon, calculate, 84, 98.

Pael, מַנִּי to elect, appoint, 56, 69, 99; *pass. part.* מְמַנֵּי appointed, 70.

מַנּוּ (= מַן הוּ) who is he? who is it? 11.

מָנֶה *m.* a maneh, mina, 13.

A gold or silver coin = 50 sacred shekels.

מִנְהָג *m.* manner, custom, habit, 11, 88.

מְנַחֵם (Heb.) Comforter; Menahem, a title of the Messiah, 9.

מִנְחְתָא *d. f.* (1) meal-offering; (2) afternoon; afternoon-prayer, 23.

מִנְיָן *m.* number.

מִנַּן or מִנַּן whence? 47, 129.

מְנַע to withhold, refuse, refrain, 64.

מְנָת, *d.* מִנְתָא *f.* a share; allotment.

עַל מְנַת in proportion to, 56.

מְסָאֵב, *d. f.* מְסָאֲבְתָא *adj.* unclean, 72.

מְסָאנָא *m.* a shoe, 68, 107.

מְסוּגִין *m. pl.* low borders, 129.

מָסוֹר *m.* a traitor, informer, 82.

מַסְטוֹבָא *m.* a porch, a stall w. a bench attached to a house, 128.

מְסְכִּין *adj.* poor, 57, 59, 64, 80, 112; one who does not own 200 dinars.

מַסְמָר *m.* a pin, a weaver's pin, 129.

מְסַנְתָּא *f.* a basket, 62.

מְסַר to hand over, 70; transmit the sacred name, 96; to surrender, 82.

מַסּוֹרְתָּא *d. f.* tradition.

מִסְפְּתָא *d. f.* enough, sufficiency.

מִסְתְּיָה (= מספתא) *m.* sufficiency.

מְעִין, *d.* מְעַיָּא *pl.* bowels, belly.

מְעַגֵּל (Pa. part. עַגֵּל) *m.* a circle-drawer, wheel-maker, 106.

מַעַל *m.* an improper use of sacred property, 36.

מַעֲלָא entrance; *pl.* מַעֲלֵי sunset. Friday evening. Sabbath eve.

מְעָרְתָא *d. f.* a cave, 63, 76, 106, 112.

מַעֲשֵׂר *m.* a tithe, 57, 96.

מַפָּא or מַפָּה *f.* a napkin, 35, 67.

מִפִּי (= מִנְפִּי, מִן פֶּה) from the mouth of, 140.

מַפַּלְתָּא *d. f.* fall, ruin; *pl.* 107.

מִפְּנֵי *prep.* because of.

מִפְּנֵי מָה why? 7.

מִפְּקֵי *pl. con.* outgoings; close of Sabbath, 83.

מִפְתְּחָא (פתח ר) *m.* a key, 45, 125.

מְצָא (Heb.) to find, 32. *Niph.* to be found, 97.

מְצְוָא, *d.* מְצְוְתָא *f.* a command; a charity, 59, 111.

מְצוֹדָא *f.* a net, 76.

מְצִיאָה *f.* something found, a find, 97.

מִצְרָאי, *d.* מִצְרָאֵה *m.* an Egyptian.

מַקְדַּשׁ, *d.* מַקְדְּשָׁא *m.* a sanctuary, 87.

מָקוֹם (Heb.) *m.* a place, 11.

מָקְמָא or מְקוֹמָא *d. f.* something bought, an article;

pl. מָקְמָן articles, things, 51, 78.

מַקְנִיתָא *f.* a bundle of reeds, 85.

מִקְרָא *m.* reading; scripture-lesson; a Bible-verse; the Bible.

מִקְרָעָן *f. pl.* rents (torn in mourning), 85.

מַר (for אֲמַר) to say, 9, 32, 45.

מַר, *d.* מָרָא *m.* lord, sir, master, 140;

מָרִי my lord, 30, 61;

pl. מָרֵי = *sing.*, 116.

מָרָא to be bitter.

Pael מָרֵי to embitter, make sad, 59.

מַרְגָּלִי, *d.* מַרְגָּלִיתָא *f.* a pearl, 64, 72, 142.

מָרְדָּתָא *d. f.* turbulent, 130.

מְרוּבֶּה (Heb.) numerous, 129.

מַרְזֵחָא *d. m.* a funeral meal.

מָרְחָץ (Heb.) *m.* a bath, 25.

מְרַחֲמָן *adj.* merciful.

מָרְיוֹן *pr. n.* Marion.

מַרְמָרָא *d. m.* marble pavement.

מְרַק. *Pael* מָרֵיק to rub out, efface, 7.

מֶרְקוּלִיס (Mercurius) a Mercury-statue, 139.

מַרְהוֹקָא *d. m.* a fist; a blow, 114, 132.

מָרְתָא *d. f.* mistress, 112.

מְשַׁבְּקָא *d. m.* a divorcer; former husband; מְשַׁבְּקִי, 118.

מְשַׁח, *d.* מִשְׁחָא *m.* oil, 85, 94.

מְשַׁח to besmear, anoint.

מְשִׁיחָא *d. m.* Messiah, 9, 68, 72, 107.

מְשִׁיחְתָא *d. f.* a rope, 71.

מְשַׁךְ to stretch, draw along; to run on, to run (with blood), 138.

מַשְׁכּוֹן or מִישְׁכַּן *m.* a hostage, 95.

מִשְׁלֵי (Heb.) the book of Proverbs, 125.

מִשְׁנָה The Mishna: a classified collection of the authoritative decisions of the Rabbis on matters of Jewish Law, committed to writing after the Hadrianic war, 135 A. D.

מַשְׁקָא, *d.* מַשְׁקָא *m.* drink; *pl.* fluids, 62; a feast.

מִתִּיבְתָא *f.* an academy; a seat, abode, 71.

מְתַן to delay. *Aph.* to wait, 118.

מַתְנִיתָא = Heb. מִשְׁנָה, the Mishna, 121, 127.

מַתָּן (Heb.) *m.* a gift, 59.

מַתָּנָא, *d.* מַתְנְתָא *f.* a gift, grant.

מַתְנַיִן *m.* a Mishna-teacher, 111, 116.

מַתַּנְיָה *pr. n.* Mattaniah, a Rabbi.

מָתַק (Heb.) to be sweet. Piel, (2) to sweeten, 110.

מַתְקָל *m.* weight, responsibility, 56.

ג

נָא = אֲנָא *pron.* I.

נְבַח to bark, 81.

נְבֵלָא *f.* carcase of an animal which has not been slaughtered, 73.

נְגֵב to be dry, to become dry, 120.

נְגַד to draw, drag, 53.

נָגִיד (Heb.) *m.* a ruler, 32.

נְגַס to eat, dine; *inf.* מִיגּוֹס, 131.

נְגַע to touch.

Pael, to smite, 57, 117.

Aph. to arrive at, reach, 17. *Hiph.*, 44.

נַגָּר *m.* a turner, 93; a carpenter, 111.

נְדָבָא or נִידְבָא *d. m.* a free-gift, 95.

נְדַר to vow, 105, 117.

נִדְרָא *d. m.* a vow, 119.

נְהַג to lead, guide; to practise 'honour to parents', 46; to treat 'with honour', 69.

Peil נְהִיג to be wont, accustomed, 6, 74, 95.

נְהַק to cry. *Pael*, to bray, 63.

נְהַר to shine. *Peil* (1) to be bright, 92; (2) to remember, 32.

Pael, to give forth light, 106.

נְהוֹר *m.* light; 'rich of light': an euphemism for 'blind', 61.

נְהַר, *d.* נַהֲרָא *m.* a river, 97, 120.

נוֹחַ pleasant, easy; with מִן, 'better', 93.

נוּכְרִי, *d.* נוּכְרָאָה *m.* a heathen, 51.

נוּלָא *d. m.* a loom, 129.

נוּם to slumber, 80, 106.

נוּקְבָא, *f.* female, 69; *pl.* נוּקְבָתָא.

נוּקָנִיקָא (corrupt. for lucanica) a sausage, 97.

נוּר, *d.* נוּרָא *m.* a fire, 28, 93; flame, 49.

נָזִיר *m.* a Nazirite; pl., 32.

נְזַף to rebuke; *inf.*, 83.

נְזַק to suffer injury.

נָחוֹתָא *d. m.* one going down from Palestine to Babylon, 72.

נְחֶמְיָה *pr. n.* Nehemiah, a Rabbi, 60.

נַחְמָן *pr. n.* R. Nahman bar Jacob, 27.

נָחָשׁ (Heb.) *m.* a serpent, 76.

נַחֵשׁ *Pael*, to practise sorcery, 91.

נְחָשָׁא *d. m.* copper, 121.

נְחַת, *imf.* יֵיחַת; *inf.* מֵיחוֹת: to go down, 12, 20, 56; to come down, 42, 103.

נַחְתּוֹם *m.* a baker.

נַחְתּוֹמַר *m.* a bakery, 128.

נְטִילָה (Heb.) *f.* receipt, 12.

נָטוֹרָא *m.* a watchman, guardian, 111.

נְטַל (Heb.) to take.

Pael, to lift up, exalt.

נַטְלָא *com.* a ladle, 89.

נְטַר to watch, guard.

נִיהוּ (= אִיהוּ, after open syll. or ן) it is, 64.

נַיְחַ *adj.* right, good.

נִימוֹרֶת (Heb.) a detachment of soldiers, 95.

נִימוֹסָא *d. m.* law.

נִיסּוֹקֶת heated (*Niph.* part.).

נִיסָן Nisan, the first month, about April, 86.

נִיקְפֵי (נָקַף v) the borrower, a by-name of a certain type of Pharisees, 43.

נִיקְלָבוֹס (*Νικόλαος*) Nicolaus date, 93.

נְכָא. *Pael* נַכִּי (1) to deduct, abate; (2) to save, economize, 43.
Ithpe. אִינְכִי to be injured, 64.
Aph. אַנְכִי to injure, 64.
Hoph. הוּכָּה struck, afflicted 'w. leprosy', 60.

נְכַס to slaughter. *Ithpe.* אִינְכֵּס, 68.

נְכָסִין or נִיכְסִין, *d.* נִיכְסַיָּא *pl. m.* herds; (2) property, 52, 117.

נְכַר. *Aph.* אַכִּיר to know, recognize.
Niph. נִיכַּר (Heb.) to recognize, 75.

נָכְרִי (Heb.) a stranger, idolater, 139; *fem.* 72.

נַן *pron.* we, 98.

נֵס, *d.* נְסָא *m.* a miracle, 83; *pl.*, 104.

נְסַב (= Heb. נָשָׂא) to lift up, take away, 66, 72;
to take up, 49;
to take, accept, 9, 32, 60;
to arrest, 14; to wash;
to marry, 118, 123.
Aph. to give in marriage, 102.

נִסְיוֹן or נִיסְיוֹן *m.* a test, 86; a miracle, 83.

נְסַךְ to pour a libation. So *Pael*, 140.

נְסַע to move.
Aph. אַסַּע to remove, divert 'my mind', 104.

נְסַק, *imf.* יִסַּק; *inf.* מִיסַּק: to go up.
Aph. אַסִּיק to bring up, 71;
to raise a price, 45; to support w. food, 116; to finish 'a dinner', 23.

נְעַל to tie a shoe.

נַעֲמִיתָא *d. f.* an ostrich, 114.

נְעַץ (trsp. נצע) to stick into, insert: to insert a 'knife into a radish', 80.

נְפַח to blow up, to whistle, 85.
Ithpa. אִינַּפַּח to swell, 85.

נְפַל to fall, 64, 71, 91, 93.
Aph. אַפֵּיל to fell, throw down.

נְפַק to go out; *imv.* פּוֹק 66, 69, 90; to come out, 105; to apostatize, 91.
Aph. אַפֵּיק to send forth, 63, 95; to bring out, 31; to bring to an end, 99; to collect, 120.

נְפַשׁ to become much or many.
Aph. אַפֵּישׁ to enlarge, make room for, 71.

נְפָשׁ, *d.* נַפְשָׁא *f.* soul, 113; (2) person, self, 20, 93.
עֲבַד נַפְשֵׁיהּ he pretended, 108.

נַפְתָּי *pr. n.* a Nabatean, 98.

נִץ, *d.* נִיצָא *m.* blossom; pl., 84.

נְצַח to succeed, conquer, 28.
Aph. אַנְצַח to cheer up, play before, 83.

נְצַע (transpos. of נעץ) to insert.

נְקָא to be clean. *Pael* נַקִּי to cleanse.

נְקַז to cut. *Aph.* to let blood; to be bled, 13.

נָקִי, *d.* נַקְיָא *adj.* clean, 7, 112; pl. 104.

נַקַי *pr, n.* Nikai, 87.

נְקַף I. to strike; to borrow, 43.
Aph. to knock; to compare.

נְקַף II. *Aph.* to besiege, 108; to surround, 65, 82; to lend, 43.

נַקְפִּי by-name of Pharisee, 43: 'a borrowing Phar.,' one who borrows money to pay tithes.

נָקַד to pierce, bore, 80, 81.

נָקַשׁ to smite, strike.

Aph. to knock, 103; *inf.* מַקָּשָׁה 102.

נָשׁ, *d.* נָשָׁא *m.* man. Only w. בר (son of) man: *a* man חַד בַּר נָשׁ *passim.*

נְשָׁא to forget. So *Ithpe.* אִינְשִׁי 97.

נְשִׂיאָה or נְשִׂיָּא *m.* Prince, 82, 111, 101.

נְשִׂיאוּת *f.* lifting up; elevation to office. The office of Nasi or Prince, 69.

נְשַׁם. *Ithpa.* אִינַּשַׁם to recover, get well, 68.

נְשַׁק to kiss, 4, 48, 85.

נְשִׁין, *d.* נְשַׁיָּא *f. pl.* of אִתָּא (q. v.) women, 96, 112.

נְתַן (*impf.* & *inf.* only) (1) to give. *Imf.* יְהֵין 71, 83, 104. *Inf.*, 60, 123, 127.

(2) to put, place.

נְתַר to fall off, drop out.

Hiph. to untie; relax, 75.

ס

סְאָא or סָאָה, *d.* סָאתָא *f.* a seah, a dry and liquid measure, 53; *pl.* סְאִין, 64.

סָאֵב *Pael,* to defile, 130. Pe., to be unclean.

סָב *m., f.* סָבָא; *pl.* סָבִין; *adj.* old, 32, 71; *pl.*, 60, 85, 88.

An elder; a teacher, 82.

סָבוּ, *d.* סָבוּתָא *f.* old age.

סָבוֹרָא *d. m.* a reasoner, 122.

סְבַל to carry a load.

Pael, to send presents of betrothal; *pass.* מְסוּבָּל loaded, 86.

סִבְלוֹנוֹת *f. pl.* betrothal presents, 129.

סִבְנִי *m.* a head-cover, falling on shoulders, 90.

סְבַר IV. with אַפִּין, glance of face, 65.

סְבַר to think, understand, 13, 54, 62; to hope, 113; to conclude, infer, 115.

Ithpa. to expect; *Part.* to be expected, 84; evident, 133; intended, 88.

Aph. to illustrate, explain, 125.

Poel סוֹבֵר to tolerate, endure, 128.

סְגַד to bow the knee, to worship, 140.

סָגוֹל, *d.* סְגוּלָא *m.* a cluster of grapes, 54.

סְגִי to grow in size or number.

סַגִּי or סַגִּין *adj.* numerous, large; many; enough, 55.

סַגִּי נְהוֹרָא abundant of light (blind), 116.

Adv. much, 16, 80; very, 12, 69; סַגִּין מִן more, 71.

סְגַן *m.* Segan, viceroy; adjutant high priest.

סַגְרִיר *m.* a storm, hurricane, 112.

סְדִינָא *d. m.* (*σινδών*) a linen sheet, 82, 100.

סְדַר to arrange, put in order, 140. So *Pael.*

סִדְרָא *d. m.* (1) a row, class, category, 90; (see next page).

(2) a chapter, 87; Scripture lesson, 90;

(3) a lecture-hall, school, 90, 102;

(4) a colonnade, 100.

סָהַד to be a witness.

סָהֲדָא *d. m.* a witness.

סוּג to fence in, mark off.

Hiph. to remove a landmark, 59.

סוֹלְיָא (solea) *m.* slippers, 96.

סוּלָם *m.* a ladder, 100, 102.

סוּם to tie, adjust.

Pael, to mark, define.

סוּס *m.* a horse, 97, 111.

סוֹף, *d.* סוּפָה *m.* an end, 30, 105.

לְסוֹף at last, 71.

לָא סוֹף דְּבַר not the end of the matter; not only, 100.

סְחָא to bathe, wash oneself, 11, 58, 83;

inf. מִיסְחֵי 20, 89.

Aph. אַסְחִי to cleanse, wash something.

סִיב *adj.* gray, old, 90.

סִיג *m.* dross; *pl.*, rubbish, 124.

סוֹפִיסְטָא (*σοφιστής*) *m.* a sophist, 77.

סִיוָן *m.* Sivan, the 3rd. month, about June.

סִיטְרָא *d. m.* side, 68.

סְיָיג *m.* a fence, hedge, 143.

סַיֵּיעַ *Pael*, to support (a thesis), 9, 112.

סִילַע *m.* a coin worth four dinars, 98, 121.

סִימָן (*σημεῖον*) *m.* a sign, 90, 112.

סִימוֹנְיָא *pr. n.* Simonia, a town W. of Nazareth, 46.

סִיעָא *m.* a travelling company; a party, 56, 130.

סִיפְרָא *d. m.* a book, 8.

סִיקְרִיר (sicarius) *m.* a sausage-maker, 97.

סְכָא to look.

סַכִּין *m.* a knife, 80.

סְכַל to see clearly.

Ithpa. אִסְתַּכַּל to look at, 71, 72, 81, 109.

סְכַם to count, reckon.

Aph. אַסְכֵּם to agree, 65.

סְכֵן to be in danger; to be dangerous, 93.

Pael, to endanger, 20.

סַכָּנָה *f.* (Heb.) danger, 70.

סַכְנְתָא *d. f.* danger, 20, 70.

סְלְסֵל (Heb.) to exalt (from Ben Sira), 32.

סְלֵק to go up, 45, 68, 80, 90;

to come up, 12, 32, 35, 99.

Pael, סַלֵּק to remove.

סֹלֶת *f.* fine flour, 40.

סְמָא to be blind.

Pael, סַמֵּי to blind; to shut the eyes, 6.

Ithpa. אִסְתַּמִּי to become blind, 60.

סַם, *d.* סַמָּא *m.* powder; poison, 80.

סְמַךְ to lay the hand upon; to ordain; to support, 71; to lean upon, 90.

Peil, סָמִיךְ near, adjoining, 106.

Aph. אַסְמֵךְ to support by Scripture; to lean upon, 97, 143.

Ithpa. אִסְתַּמִּיךְ to lean on, 6.

סְמַק to be red.

Pael, סַמֵּיק to redden, cause to blush, 112.

סְנָא to hate, 81.

סַנְדָּל *m.* a sandal, 90, 114, 136.

סַנְהֶדְרִין Sanhedrin, the supreme council of the Jews, consisting of 71 members, exercising jurisdiction wherever Jews settled; by anachronism we find a *S.* in the days of Jeroboam, 135.

סַנְטוֹר *m.* a guardsman, bailiff, 111.

סְעָרְתָּא *d. f.*; *pl.* סְעָרִין, barley, 93.

סְפָא to cut in pieces; to give to eat.

Ithpe. אִסְתְּפִי to shrink, be afraid, 59.

סְפִיחַ *m.* spontaneous growth, 54, 76.

סַפְּסוּפָא *pr. n. m.* Palmyra (?) 82. This word Jastrow explains as 'riot'.

סַפְסֵר *m.* a sabre, 82.

סְפַק to be or do enough..

Pael, to give enough, 64.

Aph., to give enough, 64, 80; to supply, 114.

ספר, *Pael* סַפֵּיר to shave, 14, 107, 113.

Ithpa. אִיסַּפֵּר to be shaved, 137.

סַפָּר *m.* a barber, 107, 137.

סָפַר, *d.* סַפְרָא, *m.* a scribe, 76, 87, 98, 110.

סְפַר, *d.* סִפְרָא, *m.* a book, 32, 70, 106.

Heb. pl. סְפָרִים books, 131.

סַפְרוּ *f.* the office of scribe, 110.

סַק, *d.* סַקָּא, *m.* sackcloth, 75; a sack, 94.

סְרָא to stink, 63.

Aph., to turn sour, 128.

סְרַח to be corrupt; to sin, 134.

סַרְקִי *m.* a Saracen, 82, 103.

סַרְקִיתָא *d. f.* a female Saracen, 64.

סְתָוָא *d. m.* winter, 8.

סְתַם to shut up, seal.

Ithpa. אִסְתַּתַם to be sealed, 60.

סְתָם *m.* something undefined, 95.

סִתֶּר (Heb.) secrecy, 59.

ע

עֲבַד (1) to do, 4, 72; (2) to make, 97; (3) to act, 98; עֲבַד נַרְמִיָּה he made himself, feigned, 117; (4) to produce, 80; (5) to spend time, 76, 134.

Ithpe. to be made, become, 49, 114, 116, 134.

עֲבַד, *d.* עַבְדָּא *m.*, a slave, 90, 101, 104.

עֲבוֹדָה (Heb.) *f.* worship.

עִבּוּרָא *d. m.* grain, 64; crops, 65.

עִבּוּרָא *d. m.* intercalation of a thirteenth month, a second Adar, 99, 115, 138.

עֲבִידָא *f.* work, 55, 97; employment, 19.

עֲבַר to pass by, 6, 9, 53; to travel, 111.

Pael, to cause to pass; emit 'saliva,' 81.

עֲבִירָא *f.* sin; *pl.* עֲבִירָן

עִגּוּל or עִיגוּל *m.*, a circle; a cake, 91, 112.

עְגַל to be round. *Pael*, to roll.

עְגַלְתָּא, *d.* עָגְלָתָא *f.* a basin, 89.

עְגַם (Heb.) to be troubled, desolate, 112.

עַד *prep.* until, as far as.
עַד דְּ until; while, 54, 125; before, 80, 82, 106.
עַד דְּלָא before, 23.
עַד כַּדִּי while.
עֲדַיִן still, yet, 107.
עֲדָשָׁא (Heb.) *f.*; *pl.* עֲדָשִׁין lentils, 53.
עוּבְדָא *d. m.* a fact, 32, 80, 91; an anecdote;
pl. עוּבָדִין works, 68.
עוֹד still, yet; עוֹד דְּ too, besides, 36; לָא עוֹד not yet.
לָא עוֹד אֶלָּא and not only so, but, 71, 107, 111, 112.
עוֹל *m.* a yoke, 5.
עוּל = עֲלַל to come in; *part.* עָיֵל, 9, 37, 116.
Pael, עַיֵּל to bring in.
עַוְלָא *d. m.* perversity, evil; disease, 72.
עוּלְשִׁין *m. pl.* endives, 65, 105.
עוּלֵם *adj.* powerful (in magic), 12; young.
עוֹנָא *f.* (1) a 24th part of an hour, a moment; (2) 12 hours, day, or night; (3) due season, 15, 18.
עוֹן, *Pa.* עַיֵּן to watch, guard, 113.
עוּק to be sorrowful, in distress.
Aph. אָעִיק to distress, annoy, 69, 77, 116.
עוּר to arouse, awaken; to awake.
Ithpe. אִיתְעִיר to awake, 45.
Ittaph. אִתְעַר to awake, 30, 80, 102, 106.
עוֹר *m.* skin, 93.
עוֹרְבָא *d. m.* a raven, a crow.
עֵז, *d.* עִזָּא *m.* a goat.
עֶזְרָא *f.* Temple-court, 106.
עֲטַף to put on an over coat.
Ithpa. to cover oneself, 119.
עֲטַשׁ to sneeze, 96.
עִיבּוּרָא *d. m.* intercalation (see עִבּוּרָא).
עִיזָקָא *d. m.* a fetter; a ring, 139.
עִיל *d.* עֵילָא *m.* height, heaven.
מִלְּעֵיל from above.
עִילָא c., *f. d.* עִילְתָא falsehood;
(2) a pretext, cause, 71.
עִילַי, *d.* עִילָּאָה *m.* high, uppermost; Most High;
m. pl. עִילָּאֵי; *pl. f.* עִלַּיְיתָא upper, 15.
עִילַוֵי *prep.* above, upon; at, 36: angry at.
עִילִּיתָה *d. f.* a higher chamber, 80.
עִים *prep.* with, for עִם (q. v.).
עַיִן, *d.* עַיְנָא *f.*, (1) an eye, 70, 112;
pl. עַיְנִין eyes, 60, 105, 85, 104.
עַיְנָא בִישָׁא evil eye, 57.
2) a spring, fountain.
עִיסְקָא *d. m.* business (see עִסְקָא).
עִיסָּא *f.* dough, 87.
עֵיצָא *f.* counsel, 132.
עַכְבָּר *m.* a mouse, 64, 68.
עַל *prep.* (w. suff. to *pl.* עֲלֵי, עֲלַי, עֲלוֹי)
(1) upon, 6, 45; (2) instead of, 3;
(3) towards; (4) for, 16, 61, 130;
(5) at, with, 69; (6) concerning, 68, 79, 103.
אַף עַל פִּי דְּ or שֶׁ although, 98.
עַל דְּ through, by means of.
עֲלָא *m.* a leaf.

עָלָה (Heb.) to come up, to grow, 107.

עֲלִיב *adj.* wretched, 63; poor, 38.

עֲלִיָּה *f.* (Heb.) an upper chamber, 100.

עָלַל, *pft.* עָאל; *inf.* מֵיעוֹל; *impf.* יֵיעוֹל; *imper.* עוֹל; *part.* עָלֵיל:
to go in, to enter, 28, 56, 63, 80, 96, 114.
Aph. אָעֵיל to bring in, 57, 89.
Ithpe. אִיעַלַּל to attempt entrance, 90.

עֲלָל *m.* produce, 79.

עָלְמָא *d. m.* eternity; antiquity; the world, 3, 6, 49, 65.
לְעָלַם for ever, 71.

עַלְעוֹל *m.* a hurricane, 9.

עִם *prep.* with, 89, 91, 105; near.

עַם, *d.* עַמָּא *m.*, people; pl., 78, 85.
לָא כָל עַמָּא nobody, 90.
כָּל עַמָּא everybody.

עָמַד (Heb.) to stand, 112; to abide, 109.

עַמּוּד *m.* a pillar, 103, 138.

עִמַּר, *d.* עַמְרָא *m.* wool, 123.

עָנָא I. to answer.
Ithpa. to be answered, 103, 104.
II. *Pael*, to be late, 88, 89, 102.
Ithpa. to be afflicted, to fast, 98.

עֲנָוָן *adj.* humble, meek, 69.

עַנְווָתָא *d. f.* chance, 116.

עְנָקָא or עוּנָקָא *d. m.* neck, throat, 14.

עָנַשׁ (Heb.) to punish, 117; to fine.

עִסּוּק *m.* management, concern, 127.

עָסַק to busy oneself, 17, 28.
Ithpa., to study, 93.

עִסְקָא *d. m.* business, 115; habit, character, 98.

עַפְרָא *d. m.* dust, 81; soil, 105.

עִצָּה or עֵיצָה *f.* counsel, plan, 132.

עָצַל to be slothful. *Nithp.*, to shirk trouble, 68.

עָצַר to keep back, restrain, 105, 106.

עֲצֶרְתָּא, *d.* עַצַרְתָּא *f.*, Feast of weeks, Pentecost, 129.

עֲקִיבָא *pr. n.* Akiba, a famous Rabbi who died in the Jewish rebellion in 135 A. D., 6.

עָקַר to uproot. *Ithpe.* to be uprooted, ruined, 138.

עָרַב to vouch for, stand surety for, 64.

עֲרוּבְתָּא, *d.* עֲרוּבָא *f.* sunset, eve of the Sabbath.

עַרְבַי *m.* an Arab, 9.

עַרְבָּא *d. m.* surety, 80.

עַרְבֵּב to disturb, 131.

עֲרַבְיָא *f.* Arabia, 119.

עָרֵל *adj.* uncircumcised.

עֶרֶס, *d.* עַרְסָא *m.* a bed, 80, 85, 96; (2) a coffin; bier, 49, 72.

עָרַק to flee, 18, 32, 58, 82.

עֵשֶׂב (Heb.) grass; *pl.*, 107.

עָשָׂה (Heb.) to do, make; spend 'time' 108.
Niph., to be considered as if, 89.

עָשָׁן (Heb.) smoke, 128.

עָשִׁיר *adj.* expensive, very rare, 82.

עֶשֶׂר *f.*, עַשְׂרָא *m.*, ten, 81, 84.

עַשֵּׂר *Pael*, to tithe, 62.

עֲשַׂרְתֵּי ten, 69.

עַשְׁתִּין *pr. n.* Ashtîn, 116.

עַתֵּד *Pael*, to prepare, 128;

Part. מְעַתֵּד prepared, ready for, 68.

עָתִיד ready, destined, certain, 122; about to be, 126.

עָתִיר *adj.*, rich, 119.

פ

פְּאָה *d. m.* of Heb. פֵּאָה Peah, corner of field left for the poor (Lev. 19:9); title of a Mishnic tractate, Peah.

פִּגֵּל *Pael*, to render unfit as sacrifice.

פִּגּוּל something rejectable, 54.

פְּגַע to meet, 14, 37, 38.

Ithpe., to happen, 12.

פֶּה *m.* (Heb.) mouth, 138.

פֹּה *adv.* here, 19.

פּוּגְלָא *d. m.*, a radish, 80.

פּוּחַ to breathe, to expire.

תִּיפַח רוּחַהּ may her spirit expire! 44, 85: an imprecation.

פּוּל *imv.* of נְפַל to fall (q. v.).

פּוֹלָר (*φολλερόν*) *m.*, a small debased coin.

פּוּם, *d.* פּוּמָא *m.*, (1) mouth, 3, 4, 80; (2) opening, 76, 125.

לְפוּם דְּ because.

לְפוּם כֵּן therefore, 44.

פּוּנְדָּקִין (*πανδοκεῖον*) *pl. m.* an inn, 21, 81.

פּוּנְדָּקַאי *m.* an innkeeper.

פּוֹ־ *imper.* of נְפַק, to go out.

פּוּקִי = אֲפוּקִי *pl.*, exit; termination, 54, 140.

פֹּרָא *m.*, fruit; *pl.* פֵּרִין, 106, 125.

פּוּרַיָּא *d. pl.* Purim, 127.

פּוֹרָן, *d.* פּוּרְנָא *m.*, dowry, 118.

פַּחָא *d. m.* contempt.

בַּר פַּחִין a contemptible man, a scamp, 12, 40.

פָּחָה *m.*, a Pasha; governor.

פַּחַז *m.* wantonness, 98.

פַּחַל *pr. n.* Pella, 74.

פְּחַת to become less; lose money, 127; collapse, 66.

פַּחְתָּא *d. com.* a pit; decrease, loss, 119.

פְּטַל *m.* a piece, a bite, a bit, 65.

פַּטִּים *adj.* fat, 47.

פְּטַר to set free, release, 31.

Pael, to divorce. *Aph.*, to dismiss an assembly; deliver a funeral address.

פֶּטְרוֹס *pr. n.* Petrus, Peter, a Rabbi, 114, 138.

פַּטְרֹבּוֹלִי (*πατροβουλοι*) chief senators, 45.

פִּיוְסָא *d. m.*, conciliation, an apology, 61.

פִּיל *m.*, ivory.

פִּילִי (*πύλη*) *f.*, a town gate, 90.

פַּיֵּס *Pael*, to persuade, 52, 82, 109; to appease, 6, 40.

Ithpa., to be appeased, 91.

פַּיְסוֹנָא *d. m.*, a mason, 116.

פַּיְסַנְתָּא *f.*, a mason's guild, 116.

פִּינָךְ (*πιναξ*) a dish, 40.

פִּינָקָס, *d.* פִּינְקָסָא *m.*, a tablet, book, 85.

פִּיסְחָא *d. m.*, Passover, 92, 109.

פִּיסְתָּא *d. f.*, a piece of bread; *pl.* פִּיסָתָא crumbs, 94.

פִּיקְיָלִין (facialis) *m.*, a turban, 102.

פִּיתָּא *d. m.*, a piece (of bread), 80, 112.

פִּיתָרָא *d. m.*, a wine vessel, 137.

פְּלָא to cut open. *Pael*, פַּלֵּי to search. *Aph.*, אַפְלִי to act strangely; to mock, 32; to befool, 76, 80, 85.

פְּלַג to divide, 64; to share, 59.
Peil, פְּלִיג divergent, 9.
Pael, פַּלֵּיג to distribute, impart, 6, 78.
Aph. = *Pael.* 58.

פְּלַג *m.*, *d.* פַּלְגָא a portion; half, 32, 82, 91, 93, 109.

פְּלוּגְתָּא *d. f.*, dissension.

פְּלוֹנִי *m.*, such an one, 13, 74.

פְּלָחָא *d. m.*, (1) a millstone; (2) a portion, 104.

פְּלַח to work; worship.

פְּלַט to emit, 64; to escape.

פְּלַטְיָא (*πλατεῖα*) *f.*, a wide space; a square, 97;
pl. פְּלַטְיָתָא streets, 17.

פַּלְטִין or פַּלְטִין (palatium) *m.*, palace, 2.

פְּלַל to argue, debate.
Nithpalel, (Heb.) to pray, 27.

פְּלַן such an one, 93, 103.

פִּלְפֵּל *m.*, grain; pepper, 136.

פְּנָא to turn, turn away, depart, 37, 103.
Pael, פַּנֵּי 1, to remove, clear away; to unburden 'an ass', 103; 2, to acquit, release, 37, 103; 3, also Pe., Aph., to ease oneself, 90 (read לְפַנְטַיְיהּ); 4, to finish with 'the Musaph prayer', 98.

פַּנְדְּרָא *pr. n.* Pandera, a Jewish surname of Joseph, the reputed father of Jesus, 93.

פַּנְיָא *d. m.*, evening; before and after sunset.

פְּנִים (Heb.) inside, innermost; front seat, 69.

פַּס, *d.* פַּסָּא *m.*, a stripe, a portion, 31.

פְּסוּק, *Heb.* פָּסוּק *m.*, a verse or section of Scripture, 44, 134, 138.

פְּסִיקָא *f.*, a collection (of money), 123.

פְּסַע to walk, or waddle.
Pael, to stride, strut, step heavily, 18.

פְּסַק 1, to cut off, break loose; 2, to split, or pierce, 81; 3, to cease, 71, 111; to close a bargain, 45; 4, to assign, subscribe.
Aph. 4, to take the last meal before a fast, 114.

פֹּעַל *m.*, a workman, 106.

פְּעוּלָה *f.*, work for a hireling, 104.

פַּעַם (Heb.) time. *Pl.*, sometimes, 91, 121.

פְּצַל to divide, peel, skim, 101.

פְּקַר to command; to store up.
Pael, to enjoin, 23, 24, 66.
Aph., to deposit (money or goods), 7, 64, 94.

פִּקָּדוֹנָא *d. m.*, a deposit, 124.

פְּקַח to open the eyes.

פְּרָא to run, 87, 90, 102.

פְּרָא less, minus.

פַּרְגִּיתָא *f.*, chicken; *pl.*, פַּרְגִּין poultry, 31.

פַּרְדֵּס *m.*, park, paradise, 112.

פְּרוּטָה *f.*, a coin, $\frac{1}{8}$ of an *as*; dowry, 122.

פָּרוּשׁ, *m.*, a Pharisee, 57, 83, 117.
Pl. פְּרוּשִׁין.

פְּרַח to fly. *Aph.*, to cause to fly, 102.

פְּרִיטָא *d. m.*, small change, coin; *pl.*, money, 9, 45.

פִּרְן, *d.* פַּרְנָא *m.*, dowry, marriage — settlement, 95.

פַּרְנֵס to provide for, manage.

פַּרְנָס *m.*, a manager, steward, 56, 59, 61.

פַּרְנָסָא *d. m.*, nourishment, 61.

פְּרַס to split; to spread, 76, 93.

פַּרְסִי, פַּרְסָאָה *m.*, a Persian, 31.

פַּרְסֵם to publish, 112; to defame, denounce, 133.

פְּרַע to expose; to take vengeance, 126.

פְּרַק to redeem. So Pael.

פֻּרְקָנָא *d. m.*, Redemption.

פְּרַשׁ to separate; depart, 89.
Piel, (Heb.) פֵּירֵשׁ to withdraw, 17.
Pael, to separate; depart, 112.
Aph. אַפְרֵישׁ to set apart, 55.

פָּרָשָׁה *m.*, Parashah, a scripture lesson, section read each week in Synagogue, 99.

פְּשַׁט 1, to stretch straight, 45; 2, to explain literally, 87, 102, 125.
Peil, stretched out, 60.

פַּשְׁפֵּשׁ to search, 91; to grope.

פְּשַׁר to distinguish, explain.
Pael (3), to release.

פַּת (Heb.) *com.*, piece of bread, a loaf.

פִּתָּא or פִּיתָא *m.*, a piece of bread, a loaf, 80.

פְּתַח to open; to open up in exposition, 111; to open a man's mouth = to teach him to speak, 125.
Ithpa., to be opened.

פִּתְחָא, *d.* פִּתְחָא *m.*, door, 90; an opening; release or absolution from a vow, 32.

פַּתּוֹר *m.*, a table, 66.

פִּתְרָא, *d.* פִּתְרָא *m.*, interpretation.

פִּתְרָא or פִּיתְרָא *d. m.* a large wine jar.

צ

צְאָא to defile, soil, dirty, 80.
Peil, dirty, 104.

צְבַחַר also צְבָחַר *m.*, a little, few, 65, 90, 96.
צְבַחַר מִן less.

צְבַע to dip, 85; to dye.

צַבָּע *m.*, a dyer; pl., צַבָּעַיָּא 87.

צַדִּיק *adj.*, righteous, 88.

צְדוֹקִי *m.*, a Sadducee.

צוֹאָה *f.*, excrement, 93.

צוּד to hunt, 76; to catch, 114.
Ithpe. אִתְצִיד to be caught, 2, 82; imprisoned.

צוּם to fast, 71, 82. *Part.* צָיֵים 112.
Pael, צַיֵּים = *Peal.*

צַמּוּת, צוּמוּת c., a forced meeting for taxation, 50.

צוֹמָא *d. m.*, a fast, 54, 71, 80.

צוֹמָא רַבָּא the great Fast, 9th of Ab, 54; or 10th of Tishri, 96.

צוֹנֵם *m.*, rock, granite, 128.

צוּר (1) to tie, to wrap up, 78; (2) to imprint, engrave, 139; (3) to besiege, 82; to petition, 48.

Pael, צַיֵּיר to shape, to paint, to embroider, 23.

Ithpe. אִתְצִיר to be shaped.

צוֹרְכָא, *d.* צוּרְכָא *m.*, need, necessity, 3, 78, 113.

צְחָא to thirst, 96, 98.

צַחְיוּ *f.*, thirst, 96.

צִיבּוּר *m.*, Congregation, 24, 49.

צִיבְחַד *m.*, a little, few (see צבחד).

צַיָּיד *m.*, a fisherman; hunter, 76.

צַיָּיר *m.*, a painter; an embroiderer, 111.

צִינְרָא *d. f.*, cold, 134.

צִיפְהוֹנָא *d. m.*, scurvy, 93.

צִירָא *d. m.*, a hinge, pivot, 112.

צְלָא to bend, bow.

Pael, צַלֵּי to pray, 15, 56, 61. *Impft.* לִיצַלֵּי 'let him pray,' 24; נִיצַלֵּי 104; *inf.* מְצַלָּיֵה 103; *imper.* צַלֵּי 119.

צְלָא II. to cook, to roast. *Peil*, roasted, 97.

צְלַב to hang; to crucify, 112.

צְלוֹ, *d.* צְלוֹתָא *f.*, prayer, 15, 22, 61; pl. צַלְוָן prayers.

צְלַח to cleave; to make headway.

Aph., to prosper, 106.

צְלוּחִי, *d.* צְלוּחִיתָא *f.*, a flask, bottle, 78, 89.

צַלָּל *m.*, a tanner.

צְלַל to ring; to be clear; to cast a shadow, 78.

צַלְמָא *d. m.*, an image, 140.

צַלְצֵל to shout, 82.

צְמָא to trim (nails). So *Aph.*, אַמְצִי, 113.

צְמַד to bind, attach. *Pass. Part.*, to be addicted to, in the habit of.

צְמַח to sprout, 85.

צֶמַח Tsemaḥ, a name of Messiah, 9.

צְמַק to shrivel, dry.

Pael part. pass. מְצַמַּק dried 'cabbage,' 55.

צְמַת to gather together, assemble, 47, 50, 64.

Pael, to convoke, convene, 64, 98.

צְנוֹר *m.*, (1) a pivot; (2) a water spout, gutter, 138.

צְנַן to be cold, 100.

צְנַע to guard. *Aph.*, to put aside, hide.

Pael, to exclude from society, 102.

צָנוּעַ (Heb) retiring, shy, modest, 11.

צְעַר to despise, disgrace, shame.

Pael, to afflict, grieve, annoy, 99.

Ithpa. אִצְטַעַר to be vexed, troubled, 44, 71.

צַעַר, *d.* צַעֲרָא *m.*, pain, 109; disease, 128.

צְפָא to look at; צְפֵה 54; to intuite, 76, 117; to foresee.

צִיפּוֹרִי or צִפּוֹרִי *pr. n.* Sepphoris, a town in Upper Galilee, 72.

צִפּוֹרָאֵי *pl.*, men of Sepphoris, 11.

צַפְצֵף to chirp; whistle, 64.

צְפַר to whistle, 112.

צַפְרַ, *d.* צַפְרָא *m.*, early morning, 19, 135.

צִפַּר, a bird; *pl.* צִיפְּרִין, 76.

צְרוֹר *m.*, a pebble, 134.

צְרַךְ, צְרִיךְ to need, 7, 93, 58.

צָרִיךְ need, necessity, 115.

צָרִיךְ it is necessary. צָרִיךְ אַתְּ 'thou must,' 94.

לֵית אַתְּ צָרִיךְ 'thou dost not need.' צָרִיכְנָא 'I must.' צָרִיכִין אֲנַן 'we need,' 76.

צְרִיפָא *d. m.*, a cone-shaped hut, 58.

צָרָף *m.*, a refiner, 109.

צְרַר to wrap, tie up. *Peil*, 'bandaged,' 124.

ק

קָאֵים standing, 3, 14, 72.

קְבוּרָא (קבר ו) *f.*, burial, 89.

קְבַל to cry out, complain against, 98; bewail, 48.

Pael, קַבֵּל to receive, 16, 61, 140; accept, 45, 71; to entertain.

Pass. part., הֲוָה מְקַבַּל was entertained, 1.

Ithpa., to be entertained, 75, 93, 133.

קַבָּלָא *f.*, Tradition. Post-Mosaic Scripture, 115.

קֳבֵל or קֳבֵלָא before, in presence of, 121.

כָּל קֳבֵל *prep.*, directly opposite.

לְקֳבֵל, לְקוֹב and לְקִיב over against, 14, 60, 72; according to.

קְבַע to fix in, to fasten, 112; to fix, appoint, 127; to establish, 139.

Peil, fixed, 48, 112.

קְבָעָא *f.*, appointment, 129.

קְבַר to bury, 86.

קְדוֹשׁ to be sacred, sanctified; to be betrothed.

קְדָל, *d.* קְדָלָא *m.*, the neck, 28, 102.

קַדֵּם *Pael*, to go or get before; to go to meet; to anticipate, get the start of, 122.

Aph., to give precedence or preference to, 99; to pay beforehand, 120.

קָדָם, or קֳדָם *prep.*, before, 6, 85, 98.

קַדְמָאָה, *d.* קַדְמָא *m.*, קַדְמַי first, former, 95, 122;

fem. קַדְמַיְתָא 105;

pl. קַדְמֵי before, 83.

קַדְמָאִין ancestors, 63.

קְדַשׁ to be sacred. *Pa.*, to betrothe. *Ithpa.*, to be betrothed.

קַהֲלָא *d. m.*, congregation, 98, 123.

קֹהֶלֶת Koheleth, or Ecclesiastes, 125.

קוֹלָא *d. m.*, a bowl; jar, 140.

קוּם to stand up, 4, 14, 34; to rise 'from supper,' 131; to ascertain, 76, 80.

Pael, קַיֵּם to establish, 118; guarantee, 120; to support decision by a Scrip. quotation, 6.

Aph., אֲקִים to raise up, 90.

קוֹמֵי (*m. pl. con.*) *prep.*, before (coram), 3, 9, 21, 24, 96.

קוֹמֵי דְ *conj.*, before that (priusquam).

קוֹנְדִיטוֹן (*κονδῖτον*) condiment for spiced wine, 101.

קוּפָּא *d. m.*, a basket; *pl.*, 1.

קוּפָּד, *d.* קוּפְדָא *m.*, meat, 13, 59, 62, 75.

קוּפְתָא *f.*, basket, tub; sack, 46.

קוּרְסָם *m.*, a blow (with the fist), 13.

קוּרְקָס *m.*, a clasp, ring; key [pl.], 119.

קוּשְׁיָא *d. m.*, difficulty.

קָזַז *Pael*, to calculate, to strike a balance, 43, 112.

קָטָא to bite off; gain (in a lottery), 80.

קַטִּין *adj.*, thin, emaciated, 86.

קְטַל to cut, 137; to kill, 28, 66, 68.

Ithpa., to be killed; *inf.* 132.

קְטָמָא *d. m.*, ashes, powder, 75.

קְטַע to hew down, 90, 91.

Ithpe., to be cut off, 60.

Pael, to cut 'flesh,' 97; 'a chapter in two,' 110; 'a vine,' 113.

קְטַר to bind, tie up, 9, 20.

קִידְרָא *d. m.*, a pot, 112.

קִיזָאי (קזז *r*) a calculator: by-name of Pharisee, a book-keeping Pharisee, who carefully balances his actions, 43.

קִיטְרָא *d. m.*, a knot, 97.

קַיְטָא *d. m.*, summer, 8.

קִיטוֹן (*κοιτῶν*) a room, chamber, 133.

קַיָּיט *m.*, a fig-drier, 90.

קַיָּם *adj.*, existing, enduring, standing, 65, 121.

קְיָם *m.*, a covenant.

קִיל to be light, of little import.

Ithpe., to be despised, 56.

Aph., to make light of; to curse.

קִילוּסָא *d. m.*, praise, 98.

קִים to live, continue.

Pael, קַיֵּם to keep alive, 91; to ratify, 32.

Ithpa., to remain alive, to survive, 91.

קִיסָא *d. m.*, wood, chips; *pl.*, 104.

קֵיסָרִין *pl. pr. n.*, Caesarea, 79, 109.

קִיתוֹן (*κύαθος*) *m.*, a ladle, 122.

קָל, *d.* קָלָא *m.*, a voice, 9, 42, 49, 68; news, 12, 76, 125.

בְּקָלָא aloud, 22.

קָלוֹן *m.*, disgrace; an idol, 138.

קְלָוְוסִים (*κέλευσις*) a command, 119.

קְלוּסְקִין *m.*, a Lesbian loaf, biscuit, 136.

קְלָא to be disgraced.

Aph., אַקְלִי to revile, 56.

קְלַל to be light, to treat lightly, 117.

Aph., אָקֵל or אָקִיל to despise, 64, 131; to dishonour, 36, 139; to curse, 56.

קַלִּיל *adj.*, light, cheap, 80.

קַלְעֵיתָא *d. f.*, a plait of hair, 133.

קַלֵּיס *Pael*, to praise, celebrate; dance, 49, 138.

קְלַק to throw, cast, 81.

Pael, קַלֵּיק to fling away, 76.

קַלְקֵל to ruin, corrupt, 140; to damage, 113.

קֶמַח *m.*, flour.

קַמְצָא *d. m.*, locust, 140.

קֵן, *d.* קִנָּא *m.*, a nest; a swarm, 68.

קְנָא to acquire, take possession, 127.

קַנְדִּילָא *d. m.*, a candle, a lamp, 87.

קַנְטֵר to rebuke, 105.

קַנְקְנָא *d. m.*, a plough, 9.

קְסַס to turn sour, 94.

קְפַד to be sensitive, irritable.

Ithpe., אִיקְפַּד to be angry, 93.

קַפּוֹדְקָיָא *pr. n.*, Cappadocia, 78.

קַפּוֹדְקָאֵי *pl. apoc.*, Cappadocians, 78.

קְפַח to strike, wound; to rob.

Ithpa., אִיקַּפַּח to be robbed, 82.

קְפִילָא (*κάπηλος*) *m.*, a huckster; baker, 127.

קְפִילִין (*καπηλεῖον*) *m.*, a cook-shop, 57.

קַפְלוּט *m.*, a leek, 31, 66, 75.

קְצָא to break (bread), 91.

קְצִיעָה *f.*, fig-harvest; *pl.*, dried figs.

קְצַץ to cut; to make a covenant.

Pael, to slice 'lupins,' 76; to cut, to mutilate.

קַצָּר *m.*, a fuller, 68.

קְצַת *f.*, an end, 53.

קְרָא to call; to read, 28; to recite: 'the Shem'a,' 1, 44.

Ithpe., to be called, invited, 50.

קְרֵב to be near; to draw near, 117; to intercede; to complain, 109.

Pael, to bring near, to offer, 40.

קָרִיב *adj.*, near. *Noun*, a kinsman, 96, 103, 129.

קְרָב, *d.* קַרְבָּא *f.*, war, 28.

קָרְבָּן *m.*, sacrifice; vow-offering, 32.

קָרוֹן *f.*, a wagon, cart; *pl.*, 129.

קָרְט *m.*, a small coin, 57.

קַרְטָס (*χάρτης*) *m.*, paper, a document.

קְרֵי it is read; it is a Massoretic reading, 32.

קְרִיאָה, *con.* קְרִיאַת *f.*, a recitation, 44.

קְרֵיָה *f.*, a small town, 9, 90, 111, 115.

קְרָיָא *c.*, a Bible verse, 134.

קְרִיצְתָּא *d. f.*, day-break, 19, 102.

קֶרֶן *d.* קַרְנָא *c.*, a horn; *pl.*, 77; corner; *pl.* street-corners.

קְרַע to rend (one's garment), 68, 114.

קֶרַע, *d.* קְרָעָא *m.*, a rent, 125.

קַרְקַע *m.*, soil, 89.

קְרַץ to rise early, 87, 140.

קַרְתָּא *d. f.*, a town, 9, 39, 61.

קְשָׁא to be hard, difficult. *Pael*, to perplex.

Ithpe., אִיתְקְשִׁי to be perplexing, 129.

קָשֵׁי, *d.* קַשְׁיָא *adj.*, hard, 86, 105.

קַשְׁיָא *f.*, a difficulty, strong objection.

קַשְׁיוּתָא, *d.* קַשְׁיוּתָא *f.*, hardness; obstinacy, 32.

ר

רֵאשׁ (see רֵישׁ) head, 68, 99, 106.

רֵאשִׁית *f.*, beginning.

רַב, *f.* רַבָּא great in extent; in number; in age, 52, 61; in dignity, 61; in learning, expert in Torah, 111.

רַב, *d.* רַבָּה *m.*, chief; Master, 59; Teacher, 61. Title of Babylonian Amoraim (as רַבִּי of Palestinian): רַב הוּנָא.

Surname of Abba Arekha, founder of the Academy of Sura in Babylonia, 5, 35, 107.

רָבָא *pr. n. m.*, Raba, chief of the academy at Mahoza.

רְבַב to be a teacher.

רַבָּה I. *adj.*, great; senior.

II. Title of several Amoraim.

רִבּוֹא *m.*, a myriad, 42.

רְבוּ *f.*, dignity, glory, 2.

רְבָא to be or become great; to come of age, 124.

Pael, רַבִּי to cause to grow.

Hiph. (Heb.) הִרְבָּה to increase, 89.

רְבִי, *d.* רַבְיָא *m.*, a boy.

רַבִּי my teacher; Rabbi, title of scholars, such as the Tannaim, and the Palestinian Amoraim. Surname of R. Jehudah, the Prince, who compiled the Mishna.

רְבִיעַי *m.*, a fourth.

רְבִיעֲתָא *d. f.*, rain, 105.

רַבִּיתָא *d. f.*, interest, 92.

רַבָּן *m.*, Rabban, a title of scholars. Title of most of the Palestinian college principals who succeeded Hillel.

רִבּוֹן *m.*, lord, master.

רְבַע to lie down, recline, 36, 85, 102.

רַבֵּץ *Pael*, to sprinkle (water on seed), 133.

Piel, to scatter, disseminate the Law, 71.

רַבְרְבָא *d. m.*, a great man, 99; *pl.*, 10, 32.

רְגַג to desire.

רְגַז to tremble, 71.

רָגִיל *m.*, accustomed to, 96, 114.

רֶגֶל, *d.* רִגְלָא *f.*, a foot; *pl.* רִגְלַיָּה 45.

בְּרִגְלֵיהּ 'for the sake of him,' 9.

רְגַשׁ to tremble. *Aph.*, אַרְגֵּשׁ to observe, 80; to feel (a knife), 106.

רְדָא I. to chastise, 102.

III. to plough, 9, 87.

רְהַט to run, 60.

רְוָא to be drunk.

רוֹבָא *adj.*, great; elder: surname of R. Hiyya, 109, and R. Hoshaiah, 11.

רוּב, *d.* רוּבָא *m.*, majority, 97.

רוּחַ, *d.* רוּחָא *f.*, wind; spirit, 44; *pl.* רוּחַיָּא (lord of) spirits, 80. (Holy) Spirit, 76, 117.

רוּם, רִים, to be high; (2) to lift; remove, 139.

Aph., אֲרִים to remove, 63, (*Part.*) 139; to raise, 112.

Ithpol., to be lifted up, exalted, 84, 86.

רוּמָה *d. m.*, a height, 137; top, 104.

רוֹמִי *m.*, Rome, 73.

רוֹמַי *m.*, Roman; *pl. apoc.*, רוֹמָאֵי 37.

רוּמָּנָא *f.*, pomegranate.

רוּמְשָׁא *d. m.*, evening, 13, 61, 93, 117.

רוּק to spit out, 116, 139.

רוֹק, *d.* רוּקָא *m.*, spittle.

רֵיחַיָּא, רֵחָיָא millstone, mill, 47.

רְחֵם to love, 44, 93.

Pael, to love; to practise charity, 80; to pity (with עַל), 128.

רָחֵם, *d.* רָחֲמָא *m.*, a friend, 128.

רַחֲמָן *adj.*, merciful, 3, 46, 72.

רְחַץ to lean on; trust, 91. *Peil*, trusted, 9.

רְחֵק to be distant; alienated, 119.

Aph., to remove, 21. *Pael*, to abominate.

רְחוֹק *m.*, separation; distance, 82.

רָחִיק *adj.*, distant, afar off, 54, 77.

רִיבָא *f.*, a maiden.

רִיבּוֹא *m.*, a myriad; *pl.* רִיבָוָן, *c.* רִבֵּי 42, 98.

רֵיו, *d.* רֵיוָא *m.*, sight, appearance, 112.

רֵיחַ to breathe. *Aph.* אֲרֵיחַ to smell, 105.

רֵיחָיָא *pl. d.*, millstones; used as *sing.*, mill.

רֵיקָן *adj.*, empty, 85.

רִיר, *d.* רִירָא *m.*, spittle, 81.

רֵישׁ *m.*, head, 7, 92, 110, 114; top, 23; chief, 26, 69; beginning, 54.

רְכַב to ride.

רַכִּיךְ *adj.*, soft, tender, 105.

רְכַן to lean. *Aph.*, to bend, 99.

רְמָא to throw.

Peil, thrown, lying, located, 89.

רַמַּאי *m.*, a slanderer; *pl.* impostors, 7, 58.

רְמִיוּ *f.*, deceit, 96.

רְמַז to nod, intimate, 57.

רְמַשׁ, *d.* רַמְשָׁא *m.*, evening, 21, 24.

רֵעַ (Heb.) *m.*, a neighbour, 59.

רְעָא I. to feed, tend, 130.

II. to delight in. So *Aph.*, 138.

רַעְיָא *d. m.*, a shepherd, 81.

רְעֵם to be high. *Aph.*, to raise.

Ithpa., to rebel; murmur, 105.

רְעַע to break in pieces.

Hiph., (Heb.) to do evil, 40.

רְפָא to be loose, free. *Part.* רָפֵי, 14.

Aph., אַרְפֵי to let loose, leave alone, 28, 68, 83.

רָצוֹן *m.*, favour, good will; desire, 46.

רַק *adv.*, only, except.

רְקַד to dance, 16, 103. So *Pael*, 111.

רְקִיעַ *m.*, firmament, 71.

רָקַע to stretch, spread.

רְקַק to spit, 117.

רְשׁוּתָא, *d.* רְשׁוּתָא *f.*, authority, permission, 12, 60.

רַשְׁיָא *d. m.*, a creditor.

רְשַׁל to be weak, flaccid.

Pael, to loosen; *pass. part.* מְרַשַׁל palsied.

רַשְׁיָא *d. m. adj.*, wicked, 29.

רָשָׁע *adj.* (Heb.), wicked, 114.

רְתַח to boil, to be hot, 89.

רְתַק to knock.

שׁ and שׂ

שְׁאַל or שְׂאֵיל to ask a question, 5, 74, 93, 110; to ask a favour, 18, 67; to borrow, 66.

שְׁאַל בִּשְׁלוֹם to ask as to one's welfare; to salute, 6, 88; שְׁאַל בְּהוֹן שָׁלוֹם (שָׁלוֹם omtd.) he saluted them, 11, 29, 78, 115.

Pael, to ask, borrow. *Ithpa.*, to consult, 78.

Niph. (Heb.) to be consulted, 117.

שְׁאֵילְתָא, *d.* שְׁאֵילְתָא *f.*, a request; *pl.*, 116.

שְׁבָא to take captive.

שַׁבָּיָא *m.*, a Sabaean; captor, raider; *pl.*, Sabaeans; marauders, 81.

שְׁבַח to rise. *Pael* שַׁבַּח to praise, 111, 134.

שְׁבָחָא *d. m.*, praise, song, 11, 70.

שְׁבִיעַי seventh, sabbatical year, 75; seventh year produce, 75, 76.

שִׁבְעָא *m.*, seven, 83; *f.* שִׁבַּע, 116.

שְׁבַע, *Ithpa.* אִשְׁתַּבַּע to swear, 119.

שְׂבַע to be satisfied, 65.

שְׁבַק to leave, 18, 28, 90; to forsake, 51, 111; to allow, 46, 112; to leave property at death, 131.
2. to divorce, 118.

שְׁבַר to break. *Peil*, injured, 112.

שִׁבְשָׁא *d. m.*, a branch, bush, 49.

שִׁבְשָׁתָא *f.* twig, branch; *pl.* שִׁבְיְשָׁתָא, שִׁיבְשַׁתָּיָה 49; שִׁוּשִׁיבְתָא 138.

שְׁבַת to observe the Sabbath, 87.

שַׁבְּתָא *d. m.*, Sabbath, 11, 29, 34.

שְׁגַח to look. *Aph.*, אַשְׁגַּח to care for, to mind, 55, 105, 131.

שְׁגַר to put forth; to shed (tears). *Aph.*, to cast 'an eye,' 70.

שְׁדוֹךְ to be quiet, peaceful, 76. *Pael* and *Aph.*, to pacify.

שְׁהַד to be a witness, 99 (see סְהַד).

שַׁהֲדוּ *f.*, testimony, 99.

שָׁוְא (Heb.) vanity. לְשָׁוְא in vain, 109.

שׁוּבָּא, *d.* שׁוּבְתָא *f.*, Sabbath, 83, 87, 100, 117.

שׁוּבְעִין seventy, 106, 138.

שׁוּבָךְ *m.*, a dove-cote, 100.

שׁוֹטֶה (Heb.) *n. m.*, a fool, madman, 106. *Adj.*, mad (dog), 90.

שְׁוִי, שָׁוֵי to be alike. *Pael*, שַׁוֵּי to level; to put or place. *Ithpa.*, אִשְׁתַּוִּי to make oneself like, 79.

שַׁוְיָא *d. m.*, a bed; a couch for eating.

שׁוּם *m.*, name. מִשּׁוּם because of, 80, 114.

שַׁוְעִיתָא *d. f.*, tale, talk, 106.

שׁוֹק *m.*, a leg, foreleg, shoulder.

שׁוּק *m.*, market, street, 78, 91, 96.

שׁוּר *m.*, a city wall.

שׁוּרְבָּא *d. m.*, heat, 134.

שׁוּרַיי *m.*, permission; it is permitted, 66, 78.

שׁוּשְׁבִּין *m.*, best man, bridegroom's friend, 98.

שְׁזַג to wash, rinse. So *Pael*, 46, 97.

שִׁזְרָתָא *d. f.*, cord, spine, 81; skeleton.

שְׁחָיָא *d. m.*, bend; arm-pit, 80,

שְׁחַק to rub, grind, 80, 93, 101.

שַׁחֲרִיתָא *f.*, morning, 19.

שְׁטַף to overflow; wash away, 97.

שִׁטְרָא *d. m.*, a writ, a document, 93.

שִׁיבּוֹלֶת *f.*, an ear of corn; a rapid stream.

שֵׁיזֵיב to save; preserve 'from cold,' 134; to rescue, 68.
Ithpe. אִשְׁתֵּיזֵיב to be saved, 76, 91, 82.

שִׁיחָא *d. m.*, a ditch, pit.

שִׁיחוֹר *m.*, coal, 80.

שִׁיטָא *m.*, שִׁיטְתָא *f.*, row, line; opinion, doctrine, 89.

שִׁיטָתָא *f. pl.*, bed-posts.

שְׁיֵיל = שְׁאֵל to ask, 11.

שִׁיירָא, שִׁיירְתָא *f.*, a caravan, 89.

שְׁיָיף *adj.*, bright, clear (*lit.* rubbed), 105.

שִׁיכְמִי Shikmi, by-name of Pharisee, who carries his good-deeds on his shoulder, 43.

שִׁילָא *pr. n.*, Shila, the name of several later Rabbis. — 27.

שִׁמְעִי *pr. n.*, Shimai, name of a later Rabbi, 96.

שִׁמְשָׁא *d. m.*, the sun, 23.

שֵׁן, שִׁן *c.*, a tooth, 69.

שֵׁנָא *f.*, sleep, 1, 45, 106.

שִׁינּוּי (Heb.) *m.*, change, 91.

שִׁיעוּרָא *d. m.*, full measure: 200 dinars, 57. Possessing this sum, a man was no longer poor.

שֵׁיצִי to be ended; to perish.

שִׁיקְמִין *pl. m.*, sycamores, 85.

שַׁיֵּיר *Pael*, to leave behind; reserve, 128.

שֵׁיר, *d.* שֵׁירָא *m.*, a neck-chain; pl., 14.

שֵׁית six, 23.

שִׁיתִּין sixty, 13.

שְׁכוֹנָה *f.*, neighbourhood, 105, 118.

שְׁכַח I. to forget. So Pael.

II. *Aph.* אַשְׁכַּח to find, 13, 34, 45; to be able, 34.

Ithpa. אִשְׁתַּכַּח to be found, 97, 101, 106.

שְׂכָר *m.*, Divine reward, 99.

שְׁלוּחָא *d. m.*, a messenger; pl., 83.

שְׁלַח (1) to send, 32, 62, 77;

(2) to undress, put off, 67, 107.

Pass. part., undressed, 114.

Pael, to dismiss; to strip.

Piel (Heb.), to send off, 129.

שַׁלָּחָא *d. m.*, a tanner.

שְׁלַט to rule, authorize.

שְׁלִיחוּתָא *d. f.*, errand, commission, 72.

שְׁלֵם to be finished.

Aph. to finish; to surrender 'city,' 108.

Pael, to recompense, 81; to pay, 48; to recover 'the city,' 108.

שְׁלָם *m.*, peace, health, welfare, 6, 29, 105.

שְׁאֵל בִּשְׁלָם to salute (see שְׁאַל).

שְׁלַף to draw out (sword); draw off 'shoe,' 113; to untie, annul.

שֵׁם, *d.* שְׁמָא *m.*, a name, 6, 9, 64.

עַל שֵׁם with reference to, 131.

שְׂמָאלָא *d. c.*, the left hand.

שְׁמוּאֵל *pr. n.*, Samuel, the name of many Rabbis. Samuel (without patronymic), the Babylonian, contemporary of Rab, and founder of the College at Nehardea, 39.

שְׁמוּעָא, *d.* שְׁמוּעָתָא *f.*, report; tradition; decision, law.

שְׁמַט to loosen; to slip off; to be released.

שְׁמִיטָתָא *d. f.*, release, cancellation of debts, 54; the Sabbatical year, 65, 76, 78, 105.

שְׁמַיָּא *pl.*, Heaven; *euph.* for God, 123.

שֻׁמְנָא *m.*, oil, fat, 84.

שְׁמַע to hear, 1, 32, 42, 91, 95, 96, 116; to understand from, to infer.

Aph., to proclaim.

שְׁמַע (imv. Hear thou, O Israel: Deut. 6:4) the Shem'a, the 'Confession of Faith' in the morning and evening prayers, 1, 44.

שִׁמְעוֹן *pr. n.* Simeon, the name of several Rabbis.

שַׁמֵּשׁ *Pael*, to minister, 36, 89, 98 (w. Acc.).

Ithpa., to be ministered unto, 36.

שִׁמְשָׁא, *d.* שִׁמְשָׁא or שִׁימִישָׁא *m.*, the sun, 83, 106.

שְׁנָא *f.*, a year; pl. שְׁנִין, שְׁנֵי.

שְׁנָא, שְׂנֵי to hate, 112 (see סְנָא).

שְׁנָא to repeat; to change, be different.

Part., שָׁנֵי; *f.*, שָׁנְיָא changed, different, 136.

Pael, to change, 88, 91.

Ithpa., אִישְׁתַּנִּי to be changed, 113.

שְׁנֵי (Heb.) two, 70, 125.

שְׁנַן to squeeze. Peil, 14.

שְׁעָא to cover over; to smooth.

Ithpa., אִשְׁתְּעִי to converse pleasantly, 108; to tell a story, 80, 81.

שַׁעֵר *Pael*, to calculate, 53.

שַׁעַר *m.*, calculation; rate of interest, 127.

שַׂעְרָא *d. m.*, hair, 80, 133.

שַׂעֲרִין *m. pl.*, barley, 63, 64.

שַׁעְתָּא *d. f.*, (1) an hour, 63, 69, 72, 96 (שָׁעָה); *pl.* שָׁעִין 49;

(2) time, 3, 20.

שְׁפִיפוֹן *m.*, a very thin serpent, 80.

שְׁפַךְ to pour out, 80, 137. *Part.*, 97.

שְׁפַר to be beautiful, acceptable.

Aph., to beautify, decorate, 103.

שַׁק *m.*, a sack, 124.

שקא *Aph.* אַשְׁקִי to give to drink, 16, 85.

שְׁקַל to receive, 126.

שִׁקְלָא *d. m.*, a shekel.

שְׁקַע to sink, 1. So *Piel*, 61.

Pael, to immerse, to sink, 106.

שְׁקָקָא *d. m.*, a street; pl., 39.

שִׁקְרָא *d. m.*, falsehood, 91.

שַׁקָּר *m.*, a liar, 91.

שַׂרְא *d. m.*, a Prince, 132.

שֵׁר or שֵׁיר *m.*, a chain, ring, 14.

שְׁרָא (1) to loosen, 9, 132, 133; to loosen oneself, 69; (2) to relax a law, 10, 20, 65; to forgive, 113.

שְׁרִי *pass.*, it is allowed, 90, 100; (3) to begin; (4) to lodge, rest, 81, 105, 128.

Ithpe. אִשְׁתָּרִי to be permitted, 66.

Pael, שָׁרֵי (1) to loosen; to dismiss, 110; (2) to begin, 63, 64, 71, 116.

שְׁרֵי, *d.* שְׁרִיתָא *f.*, beam; pl. שְׁרָיִן, 84.

שַׁתָּא (for שַׁנְתָּא) *d. m.*, a year, 54, 105.

שְׁתָא, שְׁתֵּה to drink, 16, 20, 46, 96;

imf. נ for 1 S., 9, 80.

שְׁתַם to bore into, unseal, 140.

שְׁתַק to be silent. *Aph.*, to silence, quiet.

Ithpa. אִשְׁתַּתַּק to be mute, still.

שָׁתַת (Heb.) to flow gently, to drip (from tongue) 112.

ת

תְּאֵב to desire, want, 118.

תְּאֵנָא, *d.* תְּאֵנְתָא *f.*, a fig; pl. תְּאֵנִין, 62, 80, 87, 89.

תַּבְלָא *m.*, spice; pl. תַּבְלִין, 66.

תֶּבֶן, *d.* תִּבְנָא *m.*, straw, 78, 85.

תְּבַע to seek, 82; to ask, 3.

תְּבַר to break. *Pael*, to smash.

Ithpa., יִתְבַּר to be broken, 60, 86.

תַּבְשִׁיל *m.*, broth, 80, 112; *pl.*, 89; a dish, 133.

תַּגְלַחַת *f.*, hair-cutting, 113.

תַּגָּר *m.*, a merchant, hawker.

תְּדִיר *adj. c.*, constant.

תּוֹאַר *m.*, look, appearance, 29.

תוּב to go back, return; restore; regret. *Aph.* אֲתִיב to restore; to answer, 39.

תּוּם *m.*, garlic, 81.

תּוּמַנְתָּא *d. f.*, a small measure, ⅛ of a Kab; neck of a jar, 80.

תּוֹמָנֵי eighty, 112.

תּוֹר *m.*, an ox, 40, 54.

תּוֹרָא *f.*, a heifer, calf, 85, 87.

תּוּרְמוֹס *m.*, a lupin, 76.

תּוּרְעָתָא *d. f.*, a gate, 63.

תּוֹת *pl.* תּוֹתֵי *prep.*, under, 80.

תְּחוֹם *m.*, limit, boundary, 29.

תְּחוֹת *prep.*, under, 94, 96, 128; behind, 128; instead of, 130.

תחל Aph. אַתְחֵל (Hiph. הַתְחִיל) to begin, 15.

תַּחַת (Heb.) *prep.*, instead of, 36, 47.

תֵּיבוּ *f.*, a chest, 45; an ark.

תֵּיטְרוֹן (*Θέατρον*) *m.*, theatre, 103.

תְּהִלִּים = תְּהִילִּים *pl.*, (Heb.) Psalms, 70.

תִּינוֹק *m.*, a child, boy, 28.

תִּינְיָנוּת *f.*, second, 106 b.

תִּינִין (for תְּאֵנִין) figs, 113.

תְּכַף to join closely, connect, 2.

תַּכְרִיכָא *d. m.*, shroud; *pl.*, 128.

תְּלָה, תְּלָא (1) to suspend, hang, 58; (2) to lift up, 14, 71, 105; (3) to depend on, 138. Peil תְּלֵי suspended, 88, 112.

תַּלְגָּא *d. m.*, snow.

תְּלִיתַי *m.*, third.

תַּלְמוּדָא *d. m.*, Talmud: teaching, study, 17.

תַּלְמִיד *m.*, a disciple, 6, 57.

תלתכים a disguise for תַּלַסְיוֹם = *Θαλασσιος*, seaman, sailor, 109.

תְּלַשׁ, to pluck off, 133.

תְּלַת *f.*, תְּלָתָא *m.*, three, 32, 41.

תְּלָתָא *m.*, a third part. תְּלָתֵיהוֹן 'their third,' 86, 99.

תְּלַת עֲשַׂר thirteen, 115.

תְּלָתִין thirty, 69.

תַּמּוּז *m.*, Tammuz, 4*th* month, about July.

תַּמָּן *adv.*, there, 20, 50; then, 23.

תַּמָנֵי *f.*, eight, 71.

תְּמָנִין eighty.

תָּמָר *m.*, a palm tree; date; *pl.* תְּמָרִין dates, 93.

תַּמְרוּרִים *m. pl.*, bitterness: 'Tamar is bitterness; in her bitterness she abides,' 110.

תְּנָא to repeat; to study, 114; teach, 139. *Pael*, תַּנֵּי to teach, 67, 100, 121; to repeat, 11; to recount 'praises,' 70; to tell, 32, 70.

תַּנָּאי, תַּנָּי *m.* (*pl.* תַּנָּאִין) a teacher, a Tannai, a Rabbi of the period before the compilation of the Mishna, 110, 112.

תַּנּוּר *m.*, an oven, 85, 101.

תִּנְיָן *m.*, second, 56, 81, 122.

תִּנְיָנוּת *f.*, second, 9, 105.

תִּנְיָתָא *f.*, second, 86.

תְּסְבָּרָא (*θησαυρός*) *m.*, treasure, treasury.

תַּעַל *m.*, a jackal, 78.

תַּעֲנִיתָא *d. f.*, fasting 96; pl., 105.

תְּפִי, *d.* תִּיפְיָא *f.*, a pot; a stove, 89.

תְּפִילָה *f.*, prayer, esp. Tefillah, the Prayer of Benedictions, said three times a day, otherwise called the Amidah, because it was said in a standing position.

תְּפִלִּין *f. pl.*, the Tefillin, phylacteries, amulets: little boxes containing strips of parchment on wh. the Shem'a was written, and fastened round forehead and arm, 7, 8, 112.

תְּפַשׂ to seize, to bind with a spell, 68, 132.

תְּקַל to weigh. *Peil*, weighed, 126.

תַּקֵּן *Pael*, to prepare legally for food by tithing, 62; to reform, 111; to repair, 113.

Aph., to prepare, 40; to ordain, 111.

Ithpa. אִתְתַּקֵּן to be prepared, 62.

תַּקָּנָה *f.*, (1) remedy; (2) reform, 76.

תַּרְגּוּמָא *d. m.*, a translation.

תַּרְגֵּם to read; to translate.

תְּרוּמָא *f.*, a heave offering, 133; object fit for a heave offering, 76.

תְּרֵי *m.*, תַּרְתֵּי *f.*, two.

תְּרִין *m.*, two, 3, 28, 41, 112.

תְּרֵין עֲשַׂר *m.*, twelve, 115.

תַּרְנְגוֹלָא *d. m.*, a cock, 47, 60; *f.*, a hen, 75.

תְּרַס to challenge, oppose, 121.

תְּרַע, *d.* תַּרְעָא *m.*, a gate, 63, 99, 102; a door (of a cave), 112; *pl.*, 19.

תַּרְתֵּין *f.*, two, 85, 98.

תַּרְתֵּר to scatter dust or loose earth, 81.

תְּשׁוּעָא *f.*, salvation, 132.

תְּשַׁע *f.*, nine, 32.

תִּשְׁרִי Tishri, seventh month, about October.

תְּשַׁשׁ to be weak, 96.

תַּשִׁישׁ *m.*, sick, weak, 90.

INDEX OF ARAMAIC FRAGMENTS:--
TEXT AND TRANSLATION.

INDEX OF ARAMAIC FRAGMENTS:— TEXT AND TRANSLATION.

BERACHOTH

SECTION		PAGE T.	TR.
1.	R. Z^{e}era hides among the baskets	33	115
2.	R. Z^{e}era arrested by a press-gang	33	115
3.	R. Simeon desires for men two mouths	33	115
4.	Hanan receives a kiss from R. Samuel	33	116
5.	The yoke of the Kingdom	34	116
6.	Courtesies to Rabbis	34	116
7.	Phylacteries demand sincerity	34	117
8.	When phylacteries should be worn	35	117
9.	The Messiah, whose son is he?	35	117
10.	Which Rabbis?	36	118
11.	Mourning on the Sabbath	36	119
12.	Kahana in Palestine	36	119
13.	R. Z^{e}era and the butcher	37	120
14.	R. Jassa and the scoffer	37	120
15.	Grace at meals	38	120
16.	Wine at funerals	38	121
17.	Scruples as to clean roads	39	121
18.	Synagogue in Caesarea	39	121
19.	Bathers at early dawn	39	122
20.	Legalism relaxed at sea	39	122
21.	Scruple as to where men may talk Torah	40	122
22.	R. Abba prayed aloud	40	123
23.	Afternoon prayer	40	123
24.	Evening prayer	40	123
25.	Frugality of Rabbis	41	123–4
26.	The Musaph Prayer	41	124
27.	Repetition of Prayer	41	124
28.	Gentile veneration for Rabbis	41	124
29.	Insincere reverence	42	125
30.	Duties of the Chazzan	42	125
31.	Different forms of Grace before meals	42	125
32.	R. Simeon and the 300 Nazirites	43	126
34.	Grace after meals	44	127
35.	Eating with a napkin	44	127
36.	Rabbis serving at meals	44	127
37.	Sophianus — Alexandros	44–5	128

SECTION		PAGE T.	TR.
38.	Jewish boy at sea	45	128
39.	Samuel and the comet	45	128
40.	Apostate Jewish priest	45	129
41.	"We two"	46	129
42.	Thanks for rain	46	129
43.	Seven kinds of Pharisees	46	130
44.	R. Akiba on the rack	47	130
	PEAH		
45.	The lost jasper	47	131
46.	R. Ishmael's mother	48	131
47.	The hereafter rests on character	48	132
48.	Gratitude to R. Jonathan	48	132
49.	R. Samuel dances before a bride	49	133
50.	R. Johanan	49	133
51.	Two brothers in Ashkelon	49	133
52.	The sister of R. Gorion	50	134
53.	The gigantic peach	50	134
54.	„ „ bunch of grapes	50	134
55.	Honey of dates	51	135
56.	R. Liezer. — R. Akiba	51	135
57.	Two hundred dinars, save one	51	136
58.	Charity to the undeserving	52	136
59.	Charity in secret	52	136
60.	Woe to the uncharitable!	52	137
61.	The blind teacher	53	137
	DEMAI		
62.	Were the figs tithed?	54	138
63.	The she-ass of R. Phinehas	54	139
64.	R. Phinehas conjures mice	55	139
65.	Rabbi rears mules!	56	140
66.	R. Joshua's vegetables — R. Haggai	56	141
	KILAIM		
67.	Clothes of mixed material	57	141
68.	Funeral shrouds	57	142
69.	Rabbi's modesty	58	143
70.	R. Hiyya and R. Ishmael	59	143
71.	Fasting to obtain dreams	59	144
72.	The angel of death	60	145
	SHEBIʿITH		
73.	R. Abba refuses to eat things strangled	61	146
74.	Rabbinic customs	61	146
75.	The Sabbatic year	62	147
76.	Thirteen years in a cave	62	147
77.	The homing of gazelles	63	148

SECTION		PAGE T.	TR.
78.	Anxiety to earn merit	63	148
79.	Leniency in enforcing Law	64	149
	TERUMOTH		
80.	Scrupulous practices	64	149
81.	Sudden deaths through food	65	150
82.	Malevolence requited	66	151
83.	Diocletian, swineherd and Emperor	67	152
	MAʿASER SHENI		
84.	Significance of dreams	67	153
85.	Ditto	68	153
86.	Ditto	69	154
87.	Zeal for the Sabbath	69	155
	BIKKURIM		
88.	Zealous students of Torah	70	155
	SHABBATH		
89.	Sabbath observance by Rabbis	70	156
90.	Vengeful dogs and serpents	72	157
91.	Providence versus Astrology	73	158
92.	A matron's suspicions	74	159
93.	Healing by magic words	74	159–60
	PESACHIM		
94.	Preparation for the Passover	75	160
95.	Economy with a view to benevolence	75	161
	YOMA		
96.	The ineffable Name	76	162
96*a*.	Fasting hardships	76	162
96*b*.	Wearing slippers at Fast-time	77	162
	SHEKALIM		
97.	Unclean food	77	163
	SUCCAH		
98.	Ancedotes about the Feast of Tabernacles	78	164
98*a, b*.	Ditto	78	164
98*c*.	Ditto	79	165
	ROSH HASHSHANAH		
99.	Precedence of age	79	165
99*a*.	Heralds of the new-moon	79	165
99*b*.	Levi, as an expositor	80	166

BEZAH

SECTION		PAGE T.	TR.
100, 100*a*.	Sabbatic niceties	80	166
101, 101*a*.	The grinding of condiments. — Stone in oven	80–1	166–7
102.	Laxities reprimanded	81	167

TA'ANITH

103.	Pious rain-producers	82	168
104.	The pious man of Kephar Immi	83	169
105.	Fasting in drought and plague	84	170
106, 106*a*.	Rabbis' power in prayer	85	171
106*b*.	A long sleep	86	172
107, 107*a*.	Stories of answered prayer	86	172–3
108.	Hadrian besieging Bethar	87	173

MEGILLAH

109.	R. Johanan. Rabbi and Antoninus	88	174
110.	Brief miscellaneous stories	88	174
110*a*.	R. Simeon	89	175
110*b*.	R. Pedath	89	175

HAGIGAH

111.	Rabbis, the pillars of Society	89	175
111*a*.	Elisha, the opponent of Rabbinism	90	176
112.	Stories of the magician, Simeon ben Shetach	90–3	177–9

MOÊD KATON

113.	Customs at funerals	93–4	179–80
114.	Rabbis in sickness and sorrow	94–5	181

JEBAMOTH

115.	May we circumcise on the Sabbath?	95	182
115*a*.	Thirteen brothers and Levirate law	96	182
116.	An all-round Rabbi	96	183

SOTAH

117.	R. Meîr and his female disciple	97	183
	The extravagant widow	97	184

KETHUBOTH

118.	R. Jose's kindness to his divorced wife	97	184

NEDARIM

119.	Release from vows	98–9	185–6

GITTIN

120.	Actions in civil law	99	186

SECTION		PAGE T.	TR.
121.	The relative value of metals	99	187
122.	Lawsuits about money	100	187
123.	Disabilities of bastards	100	188
	BABA KAMA		
124.	Deposits of money	101	188–9
	BABA METSIA		
125.	Mourning for Rabbis	102	189
126.	Loans of money	102	190
127.	Profit on loans	103	190
	BABA BATHRA		
128.	Grievances of tenants	103	191
129.	Causes of lawsuits	104	192
129*a*.	Betrothal presents	104	192
	SANHEDRIN		
130.	Rabbis as judges	104	192
131.	Other stories	105	193
132.	The son of Simeon ben Shetach. — Rabbis as magicians	106	194
133.	Ditto	107	195
134.	Ditto	107	196
	ABODA ZARA		
135.	Legends about Jeroboam	108	196
136.	Buying in foreign markets	109	197
137.	Barbers and wine sellers	109	197
138.	Funerals of Rabbis	109	198
139.	Rabbis abroad	110	199
140.	Jews and Samaritans	111	199

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